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## Biography.

VIEW OF THE LIFE AND LABORS OF THE REV. ROBERT MORRISON, D. D.

THE following biographical notice is taken from the Chinese Repository for August, 1834. Dr. Morrison died at Canton on the first of that month, in the fifty-third year of his age.

The disease which had preyed on his frame, had unobservedly undermined his constitution, and, irritated probably by exposure to rain and heat on his passage from Macao to Canton, removed him, as in a moment, from our sight. After his arrival at this place, about a week previous to his decease, he left his house but two or three times, though he continued to attend to his official duties almost till the day of his death. While suffering great weakness and pain, his mind was graciously kept clear and calm; his hope in the Lord whom he had served was steadfast; and his faith in the words of Scripture, which he often repeated, was firm to the last. A few hours before his death he was engaged in fervent prayer to God for himself, that his faith might not fail; for his absent family, that they might be provided for and blessed; and for the Chinese mission, that double grace might rest on his younger brethren, and success attend their work. While means were devising for his return to Macao, on the morrow, an earlier release was by the all-wise God destined for his servant;—that night he was gently removed from the ills of life, and forevermore exempted, we trust, from sorrow and pain.

We mourn the loss of a man of stern integrity, and public spirit, a tried and faithful friend, and more than all to us, the first and most experienced of protestant missionaries to China. In extent of knowledge, he was undoubtedly the first

Chinese scholar living; in efforts to make this language known to foreigners and chiefly to the English, he has done more than any other man living or dead; and in making known our holy religion to the Chinese, no one has done more. He lived to see all the chief objects on which were spent his labors and life, either accomplished, or in the way of accomplishment, and was then taken away. It may and it must encourage a similar spirit in others, who are depending on God and the talents which he has given them, to behold the very successful course of one who in early life was unknown and unpatronized as themselves.

Robert Morrison was of Scottish descent, but born at Morpeth in the north of England, on the 5th of January, 1782. He was blessed with pious parents, who early instilled into his mind the principles of that religion which was his guide and joy in life, and his hope in death. He appears, however, to have lived nearly sixteen years without hope and without God in the world. But about the age of fifteen, his mind became deeply impressed with religious sentiments, which led him to reading, meditation, and prayer. After alarming convictions of his sin and fear of the wrath to come, he was brought to rest his soul in Jesus Christ for salvation. He then found inexpressible happiness from committing to memory daily one or more sentences of the Scriptures; so early did the all-wise God, foreseeing in him the future

translator of the Bible, begin by this bias to prepare him to relish that holy but laborious task.

He united himself with the Scottish church in the year 1798. From this time he seems to have been constantly animated with that unconquerable spirit which raised him above a thousand early difficulties, and characterized his subsequent life. Hitherto he had followed the humble occupation of his father, that of a boot-tree maker in Newcastle upon Tyne. But about two years after his conversion to the Lord, prominent marks of the genuineness of that change began to appear. He felt springing up in his heart new and ardent desires to serve the Lord Jesus Christ, and promote the best interests of his fellow men. These desires he indulged till they became a part of his existence, ripening into a design so fixed, that neither the dissuasions of friends nor the impossibility of marking out any definite way of its accomplishment, could divert him from his purpose.

To compass this design of being useful, he saw it was necessary first to get knowledge; but his resources were small, his days were spent in manual labor, and his first application for instruction was discouraged by the clergyman to whom he applied. About 1801, he placed himself under the private instruction of the Rev. Mr. Laidler, of Newcastle, to acquire the Latin language. To this pursuit he devoted his mornings before six o'clock, and his evenings after seven or eight; and this course he continued for fourteen months. In the beginning of 1803, his situation was changed so as to promise the attainment of his wishes—he was received into the theological seminary at Hoxton on the north of London, where he spent a year and a half assiduously pursuing his studies. At this time, the first desire of his heart which had long been concealed from others and had scarcely been owned to himself, was declared;—this was to become a missionary of the gospel. The thought ever dwelt on his mind; he endeavored to weigh every side of the question; proposed it to his friends, but they pressed him to stay with them; his father wept and prayed over him, unwilling to part with him, yet afraid lest he was doing wrong in opposing his departure. Robert was his youngest child, the joy and rejoicing of his heart, and he lived to see him honored among the churches of Christ. But after the death of his mother, Robert obtained his father's consent to his wishes. Accordingly he now deter-

mined in the strength of the Lord to surrender himself to his service, was accepted by the London Missionary Society, and in 1804, at the age of twenty-two, was removed to their seminary at Gosport. There he continued under the instructions of that eminent man of God, the Rev. David Bogue, till January, 1807, when he was ordained as a missionary to China.

Many and many an age had the millions of this empire appeared on the stage of life, and groped their dark and cheerless way down to the gates of death, "having no hope, and without God in the world." Generation after generation here had risen, flourished, and passed away, quite unknown to the western world. Their exploits were recorded indeed, and their maxims treasured up, but in an unknown tongue. So distant and indistinct seemed they, that one could scarcely avoid imagining them the fabled inhabitants of another world, or of some fairy land. But the spirit of primitive missions was returning to the western churches, and enlightened Christians could not rest satisfied while the divine revelation was withheld from the first and the greatest of nations. The benevolent spirits of that day, who projected this mission, and most of whom now rest from their labors, did not suffer the general ignorance respecting China, nor the prevalent prejudices against missionaries, to divert them from their purpose, till they succeeded in planting their agent in Canton. The following extract from his instructions, dated London, January 20th, 1807, will exhibit the leading object of the Missionary Society in this enterprise.

"We trust that no objection will be made to your continuing in Canton, till you have accomplished your great object of acquiring the language; when this is done, you may probably soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world; perhaps you may have the honor of forming a Chinese dictionary, more comprehensive and correct than any preceding one; or the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human race."

This extract records the origin of the first British establishment in China for religious and literary purposes; it was unofficial, voluntary, noiseless, devised and executed by a few pious and enterprising individuals. On the 31st of January, 1807, Mr. Morrison embarked for China by way of America, where he

stayed twenty days, and then re-embarked alone in the American ship *Trident* for Canton. During that brief stay, he made the acquaintance of some active Christian friends; which, together with his subsequent correspondence, contributed to that lively interest ever felt for him in America. He received from Mr. Madison, then secretary of state, a letter of introduction to Mr. Carrington, American consul at Canton, requesting for him all convenient aid in his literary pursuits. On the 4th of September he reached Macao, but had no sooner landed than he was ordered away by the Portuguese, through the jealousy of the Roman Catholics. Compelled to come to Canton at once, the letter alluded to procured him attentions from Mr. C. and several other gentlemen; and he was received into the factory of Messrs. Milner and Bull of New York. His first appearance in Canton, though not cited for imitation, cannot be uninteresting to all who knew him. At first he ate in the Chinese fashion, became an adept with the chopsticks, dining with his native teacher. He imitated the native dress also, let his nails grow long, cultivated a cue, and walked about the hong in a Chinese frock and thick shoes. His mode of living too, was rigidly economical; he lived in a go-down, which was his study, and dining and sleeping room; an earthen lamp gave him light, and a folio volume of Henry's Commentary set on end, screened this lamp from the wind. Here he studied day and night at the language, but, having little help from teacher or books, with success not proportionate to his toil. His Chinese habits were soon laid aside; for though he meant well, yet as he often afterwards said, he judged ill. At the close of 1808, with all the British he was obliged to go to Macao, in consequence of the arrival of troops from Bengal. Here he was so unwilling to expose himself to public notice, that he never walked out; in consequence of which his health began to suffer. The first time he ventured into the fields was by moonlight, under the escort of two Chinese. Yet during all this time he was silently studying the language: and so anxious was he to acquire it, that his secret prayers to the Almighty were offered in broken Chinese.

From the commencement of 1809, his circumstances were materially changed; on the 20th of February he was married to Miss Mary Morton, eldest daughter of John Morton, Esq. The same day he accepted the appointment of translator to the East India Company, as assistant

to sir G. T. Staunton, to whom he had been introduced by a letter from sir Joseph Banks. This arrangement secured for him a permanent residence in China, contributed to his own pecuniary support, and enabled him to devise liberal things for charitable objects, and public institutions. Henceforward his life and actions have been so public that little remains unknown, and withal so even and uniform as scarcely to leave any other marks of the lapse of time than those made by some domestic occurrence, or the publication of some new work.

The vicissitudes of domestic joy and sorrow fell to the lot of Dr. Morrison. With a heart eminently fitted to find happiness in the bosom of his family, he was for months annually separated from them, it being often necessary for him to be in Canton, while his family remained at Macao. Death early entered his family; and in 1811, he buried his first-born child on the day of its birth. He had to dig the grave with his own hands on a hill on the north of Macao, in doing which he was at first forcibly interrupted by the Chinese. In 1815, Mrs. Morrison was driven by lingering disease to seek a cooler climate, and leaving her husband in China she sailed with her two children for England. After an absence of five years she returned with health improved, but as it appeared, returned but to die in her husband's arms; for the next year she was suddenly taken from the world. Her two orphan children returned to England, whither the father followed them in 1824, having completed the dictionary of the Chinese language and the version of the Scriptures. He here enjoyed a grateful relief from his incessant labors, in the solaces of friendship and Christian communion. While in England he was married to Miss Eliza Armstrong, daughter of W. Armstrong, Esq., with whom he re-embarked in 1826 for China, which he was to leave no more.—With his own health declining, he was obliged by Mrs. M.'s continued debility to part once more and for the last time with his family. In December last, Mrs. M. and six children embarked for England, leaving his eldest son with him in China.

In his public capacity as connected with the East India Company, he ever sustained the character of an able and faithful translator. The duties were at first extremely oppressive, owing to his own imperfect knowledge of the language, and his want of confidence in the native assistants. The perplexing hours spent in his new duties were not relieved

till further acquaintance with the language taught him that their intercourse was mutually intelligible. He was early the only translator, and during twenty-five years till the late expiration of the company's charter, he held this station. Twenty-three years he was in actual service, in which time, amidst the occurrence of innumerable difficulties and collisions, he has sometimes been the only means of communication with the Chinese government, when property and life were at stake. In the embassy of Lord Amherst to Peking in 1816, Mr. Morrison was attached to the suite as one of the translators, in which duties he bore the principal part. And on the recent arrival of Lord Napier in China as chief British superintendent, he accepted the appointment of Chinese secretary and interpreter under his lordship. It was in the discharge of those new duties that he came to Canton, to die on the spot which had been the scene of his most important labors.

In the department of letters, the name of Morrison is extensively known. From the time when, in his youth, he sat down in the British Museum to copy a "Harmony of the gospels" in Chinese, till the day of his death, it may almost literally be said, the study of the language was his prime object. In the study or on a journey, on land or water, he hardly remitted this attention. While we stood looking on his just breathless body, next to personal grief for the loss of a revered friend, arose an insuppressible regret, that such long accumulating knowledge was to be of no more avail to the world. But we thank God that it is not all lost. He has left to us, in his dictionary, the results of many years of toil; and to the Chinese, a more imperishable memorial in the version of the Holy Scriptures. When Dr. M. began to study this language it is said there was but one Englishman who understood it. Many men doubted the possibility of acquiring it, and its capacity for expressing the truths of the Christian religion. Having no grammar, and but a partial copy of a manuscript Latin dictionary, he commenced the task, with the same spirit which had sustained him in mastering the Latin, during the hours due to repose and recreation. Experience of the want of aids in learning the Chinese, doubtless confirmed him in the design speedily to prepare facilities for future students. His great work in this department is his English and Chinese dictionary; not indeed as a specimen of perfect lexicography, but an astonishing proof of abil-

ity and industry, and as all later students know, eminently useful. This extensive work was published at the expense of the East India company, reserving for themselves one hundred copies;—an expense of £12,000. It consists of three parts, comprising six large quarto volumes, and 4,595 pages. The Chinese and English part contains about 40,000 words. The first volume was issued at Macao in 1816, and the whole was completed in 1823.

Besides the dictionary, Dr. Morrison published several minor philological works. His grammar of the Chinese language was finished as early as 1811, and was also published under the patronage of the East India Company. There is also a volume of Chinese and English dialogues; View of China for philological purposes; with several minor works; and lastly, in 1828, a Vocabulary of the Canton dialect, in two volumes. These various works procured him the esteem of learned men, and the reputation of a benefactor of mankind. The University of Glasgow in 1817 gratuitously conferred upon him the degree of doctor in divinity. He was also a fellow of the Royal Society, member of the Royal Asiatic Society, etc.

The Anglo-chinese college at Malacca owes its origin to Dr. Morrison, who at first devoted £1,000 to it, and gave £100 annually for the first five years from its commencement. He was subsequently a liberal contributor to its funds. Since laying the foundation stone in 1818, the institution has found generous patrons in southeastern Asia, England, and elsewhere. Its chief object is the cultivation of Chinese and English literature, and the diffusion of Christianity in this part of the world. Dr. Morrison being then resident in China, it was the part of his beloved colleague, Dr. Milne, to superintend the erection of the college, and to carry into effect their mutual plans regarding its establishment. From the beginning of its operations till his death in 1822, Milne was principal of the institution, and its increasing success justified the cherished hopes of its departed founders. By his early death, the college sustained a loss at that time irreparable; though its usefulness, if not extended, has continued. But the present prospects are more favorable than ever, and we cannot but indulge the hope, that under the present experienced principal, the Rev. John Evans, this institution will exceed in usefulness the hopes of its benevolent founder. Dr. Morrison held the office of president

of the college from its commencement till his death.

But besides all these, there was another work in the completion of which our revered friend had more heartfelt delight than in all others; that is, the translation of the Bible into the Chinese language. Compared with this he regarded those only as subsidiary and preparatory; but this was connected with the dearest and best interests of men in this world and the next. Having early been blessed with an extraordinary relish for these holy oracles, and resting on them as his own and only hopes for eternity, he justly regarded the opening of divine revelation to the millions of the Chinese language nations, as a high honor to himself. Dr. Morrison brought with him to China, a Harmony of the gospel, and some other portions of the New Testament which had been translated into Chinese, probably by some Roman catholic missionary; the Acts of the Apostles he first revised and published in Canton. From these he proceeded through the whole New Testament, and revised it so early as 1813. His complete success in printing the Scriptures in China gladdened his heart; and the thrill of joy which he felt in his own bosom was immediately caught by thousands of Christians, who were praying for the good of China. In the translation of the Old Testament he bore the chief part, but his colleague, Dr. Milne, who ardently desired it, shared in this good work. In 1823 the whole Bible in Chinese, was printed at the mission-press at Malacca;—a work which all the Nestorians, and the hundreds of Catholic missionaries in China, during 240 years, had not accomplished. If it has the imperfections of a first attempt, yet experience proves it to be mainly intelligible; and God has honored it in communicating the saving knowledge of salvation to some for whom it was destined. Many editions of portions, and two editions of the whole Bible have been printed and distributed, through the liberality of private friends, and of the Bible Societies of England and America. In a letter dated a few days before his death, referring to a donation from the American Bible Society, he thus wrote: "I should wish the fact conveyed to the Bible Society, that their liberality in multiplying copies of the Scriptures in Chinese, affords great joy to one who labored late and early many years in translating

them; that by the union of Christian effort, glory to God and the salvation of men are promoted."

Though the press was his chief instrument for diffusing the knowledge of Christianity, yet he has not been limited to that alone. From first to last he maintained in his own house on the Sabbath, divine worship in the Chinese language. Long before the arrival of the company's chaplain in China, he performed one service in English, and two in Chinese on each Lord's day: the latter he never omitted, but the former has been more limited and occasional during late years. Preaching in Chinese has ever called for caution, more perhaps in past years than at present: but he was able to continue it during the violent measures adopted by the Chinese government against Roman catholics in 1814. On the last Sabbath before his death, he was peculiarly animated and solemn in his exhortations to his native audience, that they should give heed to the repeated instructions they had enjoyed, as if, and as it proved, they were to enjoy them no more. In singing, his favorite devotional exercises, he sung with them the hymn, which he had prepared and translated during the present summer, beginning with

"Jesus, lover of my soul,  
Let me to thy bosom fly," etc.

Thus have we glanced at the leading events and labors in the life of one who lived for the benefit of mankind. "I have a few," so he wrote to a friend a few days before his death, "I have a few, and but a few seniors in service throughout the whole extent of Asia; Carey and Marshman are the only ones I know." But alas! the venerable Carey, father of the protestant mission in Bengal, had already gone. We would not eulogize these men, for their works live to praise them. But how changed their scenes of labor since they first became actors in them. In the one case, Christianity has risen above the prejudices which then enveloped her glory, and has assumed the attitude of blessing the many thousands of India. In the other, even in China, one of the strongest of the strong holds of the great adversary, a stand has been taken, a work commenced, which though but commenced, will yet lead surely on to victory.

## American Board of Commissioners for Foreign Missions.

Singapore.

### EXTRACTS FROM THE JOURNAL OF MR. TRACY.

[Continued from p. 183.]

THE facilities enjoyed at Singapore for a large printing establishment, and for circulating books and tracts extensively in all the countries of southeastern Asia and the islands in that quarter, were brought into view in the last number.

September 1, 1834. Went early to my room, praying that the new week and month might witness new zeal, serious earnestness, and love in my conversation with the people, and new effects of divine truth on their minds. About ten o'clock a man, who acts as a physician among the Chinese, and who formerly received some instruction at Macao and Malacca, came and requested instruction respecting the way of salvation for his soul by Jesus Christ, and that I would baptise him. He appeared serious and sincere. He has not worshipped images, he says, for several years. It is noticeable that his parents, though not Christians, sent him to Malacca to learn the English language, "and how his soul could be saved." I conversed with him some time, promised to comply with his request for instruction, and if I should find him a true believer in Jesus Christ, to baptise him. I then gave him a few tracts, and he left me. My teacher having occasion to pass his house soon after, saw eight or nine persons there, reading the books which he had received from me.—Afternoon went out to procure subscribers for the Chinese Magazine, and increased the number to twenty-three. The Lord make it the means of leading them to think of something besides self and selfish pleasures and interest.

2. Began my monthly distribution of tracts again; met with nothing peculiar; aim at more serious conversation with the people than I had last month, and endeavor to make them think of their souls. The Chinese doctor came to attend morning worship with us, and at evening a young friend of my boy.

3. In the morning went on board two Portuguese vessels—left a Bible for the captain, and several New Testaments for the Portuguese officers and crew of

each. On board the second were twenty or thirty Chinese, who soon took up the little bundle of books we had for them, containing twenty or thirty small volumes; rather unusually eager for them. Went then on board a native vessel from Borneo, near the river Sambas, on the western coast. I sat down among the people, asked about their cargo, etc., then inquired whether they could read and desired books. Six or eight readers were found, and a few tracts and two New Testaments gladly received. One of them remarked that their vessels were not good, far inferior to the English. I inquired what was the reason of this; they had good timber and iron, every thing necessary; why do not they build vessels like the English? He replied that they were very poor. I told them that was because they did not know how to gain property like the English. The latter are constantly reading and learning from their childhood; and the knowledge they acquire enables them to become rich. This is part of an idea which I think it important to keep before their minds—Europeans owe their superiority to their knowledge and religion.—I left them and went on board another vessel which I found came from the same neighborhood. After some conversation, and giving them a few tracts, I asked whether they would like to have a man go and live with them and teach them this religion and other useful things. They replied, as on board the other, to the same question, that they should be glad to have one. The supercargo then added, that the rajah is very much in favor of this religion, and would be glad to have such a man come and live with him. I gave him a New Testament to present to the rajah in my name, and requested that he would inform him, that I hoped some friend from America would come and live with and teach him and his people within two or three years. He wrote my name in the New Testament very carefully, that he might not fail to make a correct report of the matter to his master. I gave them several tracts for themselves and a small parcel to carry to their friends, and was going to take away the rest, when a man extended his hand and asked for a tract. I gave him one, and immediately another hand was extended, and another, and another, till I had not a book left. I re-

turned home glad and thankful, and praying that light from heaven may beam on the minds of those who read these books, and guide them in the way of life. I love this part of my work much; and should be happy in a high degree, if I could spend nearly all my time in going among the people and publishing the glad tidings of the gospel. But duty requires me to give my time to the dull and difficult work of acquiring the language.

4. The doctor with us at morning and evening worship. I am much pleased with his apparent seriousness and humility.—Distributed books, as often before, but with more serious address to those who received them respecting a careful perusal of them, and attention to the concerns of the soul and eternity. My interpreter tells me that he met in the street last evening about twenty of the people from Borneo who were going to my room for books. But I was out and they returned to their vessels.

5. Distributed books in the morning—met several individuals who said they thought the doctrines of these books true; but it was a cold heartless assent, and it chilled my heart, rather than warmed it, to hear them. I took occasion, however, from this concession to address to them a few words of solemn warning and exhortation. As usual they generally said "ho, ho," i. e. "good, good," when the books were offered.

The doctor with us at morning and evening worship, and at evening he brought a friend, a man residing in the same house, who also asks me to teach him the truth as it is in Jesus. I was engaged in preaching Jesus dying for us sinners, to the man who came twice on the 25th ult., (and not since) when he came in, and had not time to talk with him much; but it was cheering indeed to see another Chinese professing a desire for such instruction, and still more so to see the doctor acting in the spirit of the gospel, inviting his friends to come with him and learn the way of life. Several adult Chinese are anxious to learn English. I am thinking whether I ought to try to win their hearts to love me and listen to me by giving them instruction for an hour or half an hour a day.—Made an agreement with Rev. Mr. Darrah, by which a Chinese school will be opened next week, and as many boys received as can be induced to attend at the school-house.

6. Went out near my room with a few Portuguese Testaments, and gave away two or three: had two or three ap-

plications for others within an hour, also a request for French books of a similar description, and for Malay; of which last I gave away a few.

### Bombay.

#### EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

[Continued from p. 187.]

As stated in the last number, this journal was written by Mr. Allen while on a tour for distributing books and tracts in the interior of the Mahratta country.

#### *Rites and Festivals at the Temple of Shiva.*

*March 8, 1833. Jejoory.* This is a large village, containing five or six hundred houses. Here is a celebrated temple of Khundobah, who is believed to be an incarnation of Sheeva. This incarnation, it is believed, took place in this vicinity; and after accomplishing the object for which it was assumed, the god ascended to heaven from the top of a hill immediately in front of the village. Hence this place becomes the principal place of his worship. Once in three months a festival is kept in honor of the god, which is attended by many thousand people.

A work on India published some years ago contains the following description of this temple:—"It is built of fine stone and situated on a high hill in a beautiful country, and has a very majestic appearance. Attached to it is an establishment of dancing girls amounting to two hundred and fifty in number."—"This temple is very rich, six thousand pounds being annually expended on account of the idol, who has horses and elephants kept for him, and with his spouse is daily bathed in rose and ganges water, although the latter is brought from a distance of more than a thousand miles."—Since this description was written, the temple has apparently suffered somewhat in its revenues and popularity by political and other changes. The rites of idolatry, however, are still performed here with much parade and pomp. The "dancing girls" are females who were dedicated to the god, generally by their parents, though sometimes children are purchased for this purpose. This dedication is always made professedly in the fulfilment of vows, though the true reason sometimes is the inability of the parents to form marriage con-

nections for their daughters. On arriving at a certain age, the unhappy girl is brought to the temple, and in a prescribed form dedicated, or presented as an offering, to the god. The customary ceremony of marriage is then performed between her and the idol, and this is the only marriage state she ever enters. This dedication to the god, with the succeeding ceremony of marrying the idol, is only an introduction to a life of prostitution, which is begun and followed without sense of sin or shame on the part of the unhappy person, or her connections:—her dedication to the god, instead of requiring holiness of heart and life, being regarded as a reason why she may follow such a course without incurring infamy or guilt. A few of them are employed in the temple, where they assist in performing the rites and ceremonies of worship, and a considerable number live in the village. But the greater part of them are scattered in the cities and large villages through the country, visiting the idol only at the festivals. The number of this wretched class of persons, who are introduced to such a course of life without any agency of their own, amounts to several hundred. Such is heathenism!

10. To-day the semi-annual ceremony of bathing the idol was performed. The idol of Khundobah, with one of his supposed wives and one of his sisters, was brought out of the temple and placed in palanquins. The idols were adorned with jewels, gems, and gaudy apparel. A large elephant and two fine horses were led before the palanquins. These animals were presented to the god by a native prince, who also defrays the expense of keeping them. They are only used on such occasions. The crowd of people who accompanied and followed the procession was very large. On arriving at a sacred place in a small river, about two miles distant, the idols were taken from their palanquins and bathed in the stream. This was intermixed with many ceremonies. They were then carried to receive the adoration of the people, which was expressed by prostrating, bowing the head, etc. The remainder of the day was spent in festivity and mirth. In the evening the idols were brought back to the temple (in the manner they were carried out) accompanied by a great number of persons, each carrying a lighted brass lamp of a peculiar form, the whole exhibiting a very brilliant appearance. During these ceremonies miracles are said to be wrought, and these are appealed to as

unequivocal evidence of the presence and the power of the god.

While here I have had frequent opportunities at my meeting-place in the village, and at the temple, to converse with them on the great things of salvation. Sometimes they have listened with attention, and at other times they have shown a disposition to cavil, dispute, and ridicule what was said. One day while walking in the village, several persons who were sitting apparently at leisure, invited me to take a seat among them. Accordingly I did so. In this company were two or three persons who had the principal management of the temple. They were forward to engage in conversation on religious subjects, but I soon saw they were determined as much as possible, to turn whatever was said into ridicule; especially whatever was said concerning the work and character of Jesus Christ. Perceiving their intention and knowing it would be useless to prolong conversation with them, as soon as I had an opportunity I addressed them thus:—Though you ridicule the doctrine of salvation through a crucified Redeemer, yet, be assured that Jesus Christ is the Savior of the world, and that he is the only name given under heaven whereby you, or any of the human race, can be saved. You now make light of his power and glory, yet, be assured that he has all power in heaven and on earth. He sustains all things in existence; he supports you also every day and every moment, and he can cut you off whenever it shall please him. He knows how lightly you speak of him, and how you despise the offers of salvation through him. He too is to be your final judge, and to him you must give an account of speaking thus lightly of him and despising his gospel, as well as for all your other conduct. I entreat you, therefore, no longer to ridicule such important truths but to turn to the true God and trust in Jesus Christ for salvation. They appeared embarrassed with these remarks, thus personally addressed to them, and while they were apparently thinking what to say in reply, I took leave of them and returned to my meeting-place. I find something like this to be the best way of closing an interview with such people.

Jejoory was visited by Mr. Stone in the following year, and a further account of the temples and superstitious worship of the place is contained in the journal from which the following article is extracted.

EXTRACTS FROM THE JOURNAL OF MR.  
STONE, DURING A TOUR ON THE  
CONTINENT.

*Mahabulishwur and its Temples.*

Feb. 12, 1834. Took an early morning excursion, through the shrubbery jungle, over hill and dale, till near eight o'clock. My whole system feels the influence of these cold mornings. Friends in New England will, perhaps, smile to hear me speaking of cold mornings and nights, when the thermometer stands at 70 degrees; but such is the fact. I shake as badly from the cold here, when the thermometer stands at 70 degrees as I did in New England when the thermometer was at 30 degrees.

In the afternoon I rode three miles to Mahabulishwur village; surveyed the ever splendid, but now decayed temples of that celebrated place. The sacred river Krishna takes its rise here, springing up in the belly of a cow, and issuing from her mouth, as the brahmins say. The true state of the case is this,—The water springs from a hill back of the temple, runs under cover till it enters the belly of a stone carved in shape of a cow, spouts out of her mouth into a small tank in the centre of the temple; it then enters another graven stone cow, and issues from her mouth. Here profane eyes are permitted to see it for the first time, and the superstitious worshippers of the cow were taught to believe these sacred waters generated in her belly. From hence the water flows into a little rill about two hundred rods to the temple of Krishna, which is situated on the brink of a precipice. In this temple are two other stone cows, through whom the waters flow. It has now become impregnated with all its sacred efficacy, and has sufficient virtue to purify from sin all who perform ablution in it, from this place till it empties into the ocean more than a thousand miles distant.

The prospect from Mahabulishwur is grand. The valley, which commences at the foot of the precipice on which the temple of Krishna stands, extends eighteen or twenty miles between the table lands, at the depth of five hundred to a thousand feet, and from half a mile to a mile in breadth. Cultivated fields, sacred groves, and here and there a village, are scattered along on either side of the Krishna, through the whole length of the valley. The view is truly impressive; it is neither simply sublime, nor romantic, nor beautiful; but is a fe-

licitous combination of them all. The mighty wisdom and goodness of Him who made and arranged the scenery are exhibited throughout.

On our arrival at the great temple, we found several young brahmins performing their ablutions in the sacred water in the tank in the temple. After making several inquiries respecting the origin of the river Krishna, the ceremonies performed in the temple, the number of brahmins who reside there, etc., I commenced preaching to them the gospel of salvation. Some thirty or forty brahmins were assembled around, and for some time listened with considerable attention. Afterwards some of them manifested a disposition to cavil, rather than inquire. I distributed several books, which were received with the greatest eagerness, especially the one entitled Biblical Instruction, written in Mahratta Shlokes. They soon began to chant portions of it with flowing melody and with apparently rapturous feelings. I was happy to find that they readily understood what they read. They wished me to give them a copy of the Christian Shaster written in the same style. I told them we had none written in that manner, at which they seemed much surprised.

We visited the only school in the place—found only six scholars, all brahmin boys. It is kept in a kind of court without a roof. The teacher was a venerable looking brahmin. Spent about half an hour in conversing with him and in addressing the crowd which had assembled in the court, or school-place.

*Sattara and the Surrounding Scenery.*

Sattara is one of the native states of Hindoostan, under the government of its own rajah, and in alliance with the British power in India. It is situated east of the Ghauts, and southeast from Bombay. No missionaries have resided within the territories of the rajah, and of course very little christian instruction has ever been imparted to any portion of the people.

17. Started for Sattara. I proceeded on at pretty good speed, admiring the grand scenery on either hand, for about six miles, when the rain began to descend in torrents. On my arrival at the top of the Ghaut, the rain had nearly subsided, and the prospect which presented itself before me was exceedingly picturesque and grand. I had heard much of it, but my anticipations were far surpassed. Both the sublimity and beauty

of the scenery were greatly heightened by the fall of rain. At a vast depth before me was spread out a beautiful valley extending as far as the eye could reach between two ranges of mountains whose summits were caped with white clouds ascending like the waves of the ocean, and on whose verdant side the rainbow in its richest, brightest colors was dancing along. The valley appeared perfectly level, variegated with fields in living green; flowers and shrubbery, interspersed here and there with shady groves, amid which native huts and temples peeped their heads, and around which played the waters of a limpid stream.

18. Owing to the rain yesterday, it was cool and all things appeared fresh as a morning in early spring. On either hand were ripe harvest fields, and men, women, and children were placed over them to keep away the birds, which were very numerous. Where the crops had been gathered the husbandmen were ploughing up the fields for another sowing. The soil is so fertile and vegetation so rapid, that the same field yields three crops a year. On observing in every instance that each plough had five yoke of oxen or buffaloes, the passage in Luke xiv, 19, occurred to mind, "Another said I have bought five yoke of oxen and I go to prove them: I pray thee have me excused." There were two drivers to each team, one of whom sat on the yoke of the second pair, with his back forward and his face toward the plough, and drove the two forward yoke. The other driver sat on the yoke of the fourth pair, with his back forward, and drove the third and fourth pairs; and the hinder pair was governed by the person who held the plough. Why they set in this awkward position I cannot imagine. The ploughs consist of a great block of wood somewhat resembling a shoe with pointed toe, and were without a coulter and share, with one handle and a long curved tongue. One yoke of oxen with a plough of the New England model would plough more ground in a day, than five yoke with their native ploughs. I saw six yoke of bullocks dragging a cart with massy stone wheels, whose weight, I should think, was greater than the whole burden on the cart. Such is the disadvantage at which the natives of this country do their work. The only work which I observed as performed after the manner of New England farmers, was reaping with sickles. Grain is trode out by bullocks.

The whole valley from the foot of the Ghauts to Sattara, twenty miles, and which is from one to eight miles wide, is very fertile. More than thirty villages were scattered along beneath groves of beautiful wide spreading trees. The natives are mostly farmers, or as here called cultivators, and they appear as stout and athletic as the New England farmer, and are better clad than the natives in the villages in the region round Bombay. The females are better and more neatly attired than the common class of native females in Bombay.

After reaching the city of Sattara, on the 20th, Mr. Stone visited the native fortress situated on a hill near the city, respecting which and the view from it, he remarks—

20. Within this fortress there are fifteen or twenty pagodas of different sizes, (some of which were once splendid), two palaces, two tanks, and several wells and reservoirs of water. From this eminence we had a fine view of the village, or rather city, of Sattara, it being the capital of the rajah's dominions, which is stretched along at its base more than two miles and is a mile wide, shaded with beautiful trees in living green. In the centre of the city stands the rajah's palace, his college, and other public buildings of considerable magnificence. Pagodas, mosques, etc., were seen in different parts of the city. In every direction but one extended plain of rich fields, interspersed with beautiful groves and hamlets, is spread out, and is bounded by beautiful shaped ranges of hills, which seem to be the work of design and art, rather than of nature, at the distance of from eight to twenty or thirty miles. At Mowlee, three miles to the east of this mountain, the Yemma and Krishna rivers unite. This is a spot deemed sacred by the natives, and is celebrated for its magnificent temples, and the ablutions performed in the sacred waters of Krishna. At the juncture of two rivers the water is considered double sacred and efficacious in purifying from sin. Sattara is a lovely place, or rather would be so, if blessed with the mild influences of the Sun of Righteousness.

#### *Schools of the Rajah.*

Visited the rajah's school, or college, as it is called. On our arrival at the school buildings, the superintendent of the whole establishment, a brahmin, very

kindly received us. We were invited into the English school department, where we were introduced to the teacher, who is a brahmin, and to his scholars, and to several other teachers of the different departments. The best teacher of the English language was absent, and his brother had the charge of the school. He can scarcely speak an English sentence intelligibly, and understands still less. Under such a teacher and destitute of proper elementary books, I found the school as it might be expected. The only English books they had were a few English spelling-books not at all adapted to them. On asking the teacher if they had other books, he brought me a quarto volume of a splendid edition of Rees Encyclopedia, which the rajah had bought of some English gentleman. There were twenty-five very sprightly lads and youth in the school, most of whom were sons of the nobility. If a suitable teacher and books were furnished, the school would flourish, and the scholars would learn more in six months than they will now in six years. Having conversed with the scholars and teachers some time and explained to them the christian religion, I gave to each of the teachers a copy of the New Testament in Mahratta, and a few other books, and to each scholar some christian book, which were eagerly received, and which they promised to read. We then went into the Hindoostanee department, where we found twenty intelligent lads learning Hindoostanee. They all could read Mahratta fluently. Having addressed them and given each a book, we were introduced into the other departments. In these rooms we found a hundred and fifty scholars, most of whom could read. I gave to each a book, and addressed all the schools on the importance of improving their time well; the importance of learning, and of examining the evidences of the different religions which prevail here, in order to know and embrace the true one, etc. After this we were invited into a spacious room above, where twenty or twenty-five young men were studying the Persian and Sanscrit languages—a few were *Jasees* studying astrology. After some interesting conversation, and presenting each with a book, we took our leave.

We then visited the lithographic press, which had been in operation only twenty days. I found several sheets printed in the Mahratta and Persian character, which were very fair specimens of lithography; but was sorry to find that they consisted of heathen invocations. I ad-

vised them to print several elementary books, which I gave them, for the use of the school.

21. In the afternoon went to preach the gospel to the people in the bazars of Sattara city. I took my stand before the money-changers' shops, where the principal streets meet, and began to converse with the money changers. They spread a carpet and invited me to sit down. I thanked them for their politeness, but told them I preferred standing, as I could be better heard by the multitude who crowded around. I asked if any present could read, and wished for a book which would tell them about the true God and the only Savior of sinners. One of the money-changers said he wanted one of Jesus Christ's books. I asked, who is Jesus Christ. He replied "The beloved Son of God, who came into the world." For what, I asked. "To save sinners," he replied. On farther conversing with him I found he had acquired considerable knowledge of Christianity, and he was the only one present who seemed to have any knowledge of Christ. I preached to the multitude for nearly an hour, then my voice failed me, and Suckoba, my Jewish attendant, took up the subject and had a very interesting discussion with the brahmins on the wickedness of idolatry. I distributed all the books I had with me without half supplying their wants, and returned to my lodgings at dark. I would praise God that I have had strength to preach Christ crucified to so many pagans today. May the result be the glory of Christ in the salvation of souls.

22. Took a walk with Dr. Young, two miles, to see the mammoth mango-tree. It is truly a majestic tree. The trunk, three feet from the ground, measures thirty-nine feet in circumference. Its height and spreading branches are in proportion and in perfect symmetry with the trunk. The trunk is of a triangular shape. The appearance is, that there were originally three trees or branches from the same root; but for years, perhaps centuries, they must have been united in one tree. Dr. Young says, if originally but one tree, its age must be sixteen hundred years; if three trees, about seven or eight hundred years. In the cool of the evening visited the rajah's vineyard and the shrubbery and flower garden. The whole extent of the grounds is about one third of a mile square. The vines were full of clusters, ripe or ripening.

[To be continued.]

## Ceylon.

EXTRACTS FROM THE JOURNAL OF MR.  
POOR AT BATTICOTTA.

AFTER mentioning various methods which had been devised by the mission to enable the members of the Seminary to earn money sufficient for purchasing the books requisite in the prosecution of their studies, Mr. Poor makes the following remarks illustrative of the character of the people, their poverty, and the embarrassment arising from the situation of the pupils in connection with their friends, which must be encountered in conducting the school system in Ceylon, and perhaps, among any other people.

Most of the inconveniences of these methods arise from the circumstance, that our seminarists generally are the children of poor parents, whose family connections begin to press upon them for assistance as soon as they are able to command a penny. On the other hand, the children, while placed under a course of christian instruction, become intimately acquainted with the whole system of social and relative duties, together with the motives which urge to the performance of them. It is peculiarly gratifying to be able to afford assistance to their friends. They at once become persons of consequence in the family circle, their desire to render assistance, and the importunities of their friends to receive it, continually increase. It is indeed contrary to our intentions to give them cash in hand. Their credit, obtained in the various methods mentioned, is barely sufficient to enable them to furnish themselves with class books, stationary, and a few other small articles for their own personal benefit. But what is to be done? A boy, coming to recitation without his book, which, as he says, was stolen, must either neglect his lesson or be furnished with another book. It is true the new book is charged in his account; but then comes the troublesome question. Was the book stolen, or was it sold by the owner? Could we always believe it was stolen, the inconvenience of furnishing another book might be easily borne.—Another student is sick, has a disease peculiar to the country, and it may be that no prescriptions but those of a native physician will benefit him. The charges of the native physicians are regulated by the supposed ability of the

patient to meet them. The sick boy, at the direction of the physician, comes for money to purchase materials for the requisite medicine; I remind him that we have the best of medicines and a skilful physician, and that he may receive all needed aid without money and without price. But this, I am aware, is a mere evasion, which neither meets the case of the applicant, nor furnishes me with a sufficient reason for refusing the needed assistance. I then inform him that, whereas we feed, clothe, and educate him gratuitously, his friends must attend to him when he is sick, and pay the doctor's bill, as they would be obliged to do, if the boy were at home and received no aid from the mission. In this way the application is sometimes successfully resisted. But in other cases this strain of remark would be serious mockery in the case of the boy. He must be furnished with money. If he be in credit, it happens favorably for him. But when the cash is given, I am in doubt, first, whether one half of it will reach the hands of the doctor; second, whether one half of it is not twice as much as he ought to receive; and thirdly, whether I am not, by giving money in this case, encouraging others to be sick, that they might make out a good case for applying for pecuniary aid.

Another is the only son of his mother, and she a widow, poor and desolate. The boy, who has learned and read of many good devices which others have made, devises a plan for getting a nice cloth for his mother. If he be in credit, it is difficult to resist his importunity, or to divert him from his purpose. Many humane considerations have induced me to comply with such requests. The boy receives the money that is due to him, and perhaps buys a cloth for his mother. This is not, however, that she may be decently clad, for the purpose of visiting the station, or attending our church; but is probably an inducement for her to attend a heathen temple, and to make an acknowledgment to some idol god for the favor she has received. The unfavorable bearings of thus assisting the boy and his mother are numerous. In admitting the mother to share the perquisites of the school-boy, I have admitted a principle that cannot be acted upon without encountering insuperable difficulties. The boy has found out a way of assisting his mother; and the subject is so engrossing as greatly to interrupt him in his studies. He loses sight of the object for which these small perquisites are given, and is importuned and pressed

by his mother and other relatives, in proportion to the assistance he may have rendered them. Under this pressure the boy is often induced to sell his books, penknife, etc., at a great discount, by which he is much impeded in his studies, and sometimes much disheartened.

The cases which I have mentioned, and which are but specimens of many that might be enumerated, are sufficient to give some idea of the difficulties we have to encounter, in rendering that assistance to our seminarists which we think it proper to bestow upon them in the prosecution of their studies. The favors bestowed upon them, and through them upon their friends and relatives, are, when rightly viewed, so many proofs of the truth and excellency of the christian system; and are, it is natural to suppose, admirably adapted to produce favorable impressions on the minds of all concerned.—But on this point we have ever been most painfully disappointed. Many of those who have been eight or ten years gratuitously boarded and educated, and have entered upon honorable and lucrative employments, manifest but little interest in the affairs of the mission. It seems difficult to awaken in them a sense of obligation that shall be attended with any practical results in aid of that cause to which they are indebted for their own education, and for their cheering prospects in life.—The parents of these youth are of course far more insensible to the kindness bestowed upon their children, and are, in most cases, as far removed from us in feeling and conduct, as those heathen who have received no such favors. There are, however, many very honorable exceptions among the seminarists themselves, though but few among their parents.

I trust I shall not be misunderstood by the strain of remark into which I have been quite unintentionally led. My object is to show the nature of the service, in which we are engaged, and to guard against mistakes in estimating the immediate results of our boarding establishment. The facts to which I have alluded, as well as many others of a similar nature, show in a striking manner the necessity of more vigorous and long continued efforts in behalf of the heathen. These same facts, also, often bring home to the feelings of our hearts the truth that none but God, who commanded the light to shine out of the darkness, can shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

#### *Suggestions to Patrons of Beneficiaries in the Seminary and Boarding-School.*

The following suggestions, \*deemed important by those who have been taught by experience on the subject, cannot better be brought under the eye of those friends of missions for whom they were intended, than by inserting them in this work.—After mentioning the receipt of various presents, sent by benefactors in this country and designed for the young men in the Seminary, Mr. Poor remarks—

The receipt of these presents reminds me of the importance of making some observations on this subject for the information of our kind friends and helpers in America.

My first remark is, that we are under great obligations to them, not only for making stated provision for the support of the seminarists, but also for supplying them, unsolicited, with valuable books. We are indebted to them for six or eight sets of Scott's Commentary, which are now in the hands of those who are able to make a profitable use of them, and which they would not have possessed, had they not been gratuitously furnished by their benefactors.

The effects, however, of these presents upon the seminarists are not, in all respects, such as could be desired. Valuable books are sometimes sent to those who are not sufficiently advanced in their studies to make a profitable use of them, or to form a right estimate of their value; consequently they are under a temptation, that cannot be resisted, to dispose of them in an improper manner. The committee on the seminary do indeed endeavor to regulate this matter, but it is troublesome. The youth must come into possession of what has been kindly sent to him by his patrons. I have myself often been induced to purchase these books of the students, at their earnest request; sometimes because they were particularly needed in the seminary library, and sometimes because I have known the owners of the books had no other means of meeting some urgent demands made upon them for money.

It not unfrequently happens that presents are sent to those who are much less deserving than their class-mates. This naturally excites uncomfortable feelings in the minds of many who cannot well understand why they should not be equally favored. Without going into further particulars on the subject, I beg

leave to suggest for the information of the benefactors of our seminarists, that the most efficient method of rendering special assistance to their beneficiaries is to intrust money with the treasurer of the Board to be expended for individuals, either for books at the time of their being regularly dismissed from the seminary, or for aiding them in effecting a settlement in life, in case they are employed in the service of the mission. That money contributed, even for these purposes, may turn to the most account as a stimulus to exertion and good conduct, the wishes of the donors should be communicated to those who have the management of the Seminary, and not to the individual students. Much attention to circumstances is necessary in communicating to them the fact that any such provisions is made for them.\*

The seminarists are much pleased to receive letters from their benefactors. Various advantages result from this method of intercourse.

In regard to books sent for the seminarists, I would observe that small books, in an alluring dress, are much more acceptable and useful than larger ones, even though the contents of the latter may be really more valuable. But it would be well to send all books to the seminary library, to be disposed of at the discretion of the missionaries, who will have a due regard to the design and wishes of the donors. This remark is particularly applicable to such valuable works as Scott's Commentary, Bible Dictionaries, etc., which are extremely useful to students of theology in the seminary.

\* By way of giving an illustration of the subject, a case that has occurred since the date of the paragraph written above may be stated. A young man, educated in the seminary and employed as a catechist, contracted an agreement of marriage with a young woman instructed in a female school at Manepy, a member of our church, and employed in one of the mission families. But she was destitute of property, and her caste was inferior to his. She was, however, the person of his choice, with whom he was personally acquainted; and he patiently submitted to the reproaches and opposition which he knew were to be encountered from his relatives and acquaintances. Seeing the difficulties the young man was obliged to encounter, I showed him a letter from the Baltimore Female Mite Society, his benefactresses, informing me that they had sent a certain sum of money to the treasurer of the Board on his account. This I perceived was nearly twenty dollars more than had been expended for him during the year, and informed him that, with the consent of the mission, this sum should be appropriated to his use in addition to what is allowed to all in the service of the mission under similar circumstances. This was very inspiring to the young man's mind, in consequence both of being thus kindly noticed by the society, and of receiving substantial and most timely assistance from them. Soon after his marriage, he embarked together with two other native catechists, from the seminary, in company with our brethren of the Madura mission.

### Constantinople.

LETTER FROM MR. SCHAEFFLER, DATED  
JANUARY 1st, 1835.

#### *Labors among the Jews.*

Mr. Schaeffler's labors are directed principally to the Jews.—The Hebrew-Spanish or Jewish-Spanish language, spoken of in this letter, is the Spanish language, somewhat corrupted, written with Hebrew letters. A large portion of the Jews in Constantinople and the vicinity are the descendants of those, who, to the number of 300,000, were banished from Spain in 1492, which accounts for the peculiar language which they retain.

Since my return to Pera I have called Arekal, the Jewish convert, from Rodosto. He lives in my house, and is engaged, together with myself, in the revision of the Psalms in Hebrew Spanish, for the press; and in his leisure hours I permit him the gratification of writing apart for the Jews. I am really curious to see what will come out of it. He has now been in my house about a month. I am much pleased with his modest conduct, and I have some hope that he knows the love of Christ. At all events he is in earnest about religion; he is serious, honest, and anxious for his people. He attends our family prayers voluntarily, reading in Hebrew what we do in English, and when we kneel down to pray, he kneels down also, and repeats his prayers in a low whisper. While we ask a blessing at the table or return thanks, he does the same for himself. Although I apprehend many difficulties, before I get him into a fair, clear, way of laboring with me in the revision of the Old Testament, yet I trust, by the blessing of God, to fit him for usefulness, and also to do him good by promoting the spiritual interests as we go along in the sacred Scriptures.

Excitements among the Jews are not wanting here. A number of months ago three young Jews became anxious to be baptised. The Greek and Armenian patriarchs having declined to baptise them, Pascal, who fell in with them, suggested that they should visit me. Unhappy, as it seems, they happened to meet with the so called great Giovanni, one of those Jews whom Mr. Hartley baptised here a number of years ago. This Giovanni, a wretch, low and mean as he well can be, led them to the Roman Catholics. They were baptised, I believe, and sent away

to Rome with letters of introduction to certain families there. These families being absent, no one cared for the poor converts, and after having spent their money, one of them returned to Livorno, the other two came back to Constantinople, and hid themselves at first among the Franks. One of these two young men, on sitting out for Rome, intrusted to Giovanni jewels to the amount of I do not know how many thousand piastres. These Giovanni sold and consumed the money with riotous living, hoping the owner would never dare visit Constantinople again. Soon after their arrival, the two unhappy young men were successively seized by the Jews, and confined. They are hardly visible now, though they begin to be watched with a little less rigor. Giovanni has been in prison, where he remained for several months, in consequence of the jewels mentioned; but at present he is free.

Last summer Arekal happened to visit Constantinople. He met three Jews with whom he used to read the New Testament, before being baptised himself. They immediately and anxiously besought him to open for them a way of escape, that they might get an opportunity to be baptised. One of them was a relative of Arekal. Him he led away secretly, at his own expense and peril, into the interior of Roomeli, to a small place called Margara, in and around which there are no Jews to be found, that he might get farther instruction in the christian faith, and be baptised. Being, however, not quite safe even there, the man continued to flee to Galatz. For the other two Arekal besought me and one or two of the rich Armenians, to help them off; but I was obliged to decline, and the Armenian offered to give money, as much as should be required, but was not willing to commit himself any farther than that. Not long after that, the Hokam Bashi, i. e. the head of the Jewish nation here, died, and another succeeded him in office. During the bustle of this succession ten young Jews fled, probably for the sake of religion again; and a few days after their desertion a Jewish girl of about fourteen years was missing, and it is supposed that she is among the Armenians or Greeks. At present the Hokam Bashi is so afraid of desertions among his people, that he will not permit them to leave the place with teskerehs, or passports, from him, not even for Adrianople, Salonica, or other Jewish places. He subjects the petitioners for a teskereh, as I am told, to a most rigorous ex-

amination on the purpose of his journey; and if he thinks him liable to any suspicion, the request is denied, and the man may be grateful to his holiness and bless his stars if he does not wander to the jail. Arekal has had conversation with several Jews since he has been here; and they wish to see him again. Several others are anxious to call and see me. A number here, expressed their joy on hearing that the Psalms were about to be printed in Hebrew-Spanish. Thus it begins to dawn upon us. But discouragements are not wanting. A young convert from Judaism, baptised by the Rev. Mr. Lewis in Smyrna, arrived here lately, poor and miserable. He is an apothecary, a good looking youth, speaking the Italian, German, Greek, and Turkish languages. I extended to him some trifling aid, as he was in the bitterest distress. I furnished him with a good place, as apprentice, in the house of a pious Swiss merchant, who is just establishing himself at Broosa. But alas! a letter which I received to-day from that merchant tells me that the youth, besides some other disorderly things in his character and conduct, has ruined his health by dissoluteness. His appearance was good, and I had some hope of sincerity in him. Such experiences, and the general aspect of the field confirm me daily more in the conviction, that private charity and sacrifices for individuals should be employed very sparingly indeed; while our main effort should be directed to revolutionize, and turn upside down, the whole corruptness of this nation. Such an effort, if I mistake not, I have proposed to the American Bible Society, in a communication addressed to it. Tracts may, and should be in a course of preparation, and kept in readiness for the press, as soon as there is any willingness apparent among the Jews to read them, and as soon as we shall have type at Smyrna; for here they cannot be printed. Grammars and lexicons, of the necessity of which I am still deeply convinced, may follow; and together with cards for schools, and school and other books, may hereafter close, in this department, the work of christian philanthropy among the Jews.

Jan. 5. Last week, we understand, the Armenian and Greek patriarchs were notified one evening to hold themselves in readiness to come before the sultan the next day. What were their anxious anticipations I do not know. On coming to the palace, however, Ahmed pasha introduced them to the Grand Signor. They were permitted to kiss his feet,

and as they kissed them successively, he gave to each of them a decoration. This is a new thing, and a great matter, and a town talk. Singular enough, that Hokam Bashi has not been called, though the Jewish community are very useful, and indeed indispensable, to the Porte. Nor has any decoration, or any like thing been sent to him. I am not sorry for this; for the Jews are already proud and worldly enough. This may humble them a little. It may be that the Hokam Bashi may receive some such thing yet; but as the others received theirs first, he will understand it, that he will even then have to occupy the place after them.

### Smyrna.

LETTER FROM MR. TEMPLE, DATED  
JANUARY 20TH, 1835.

#### *Ramazan, or Mohammedan Lent.*

ON Thursday, the 14th inst., I visited the great mosque of the city, accompanied by five of our christian friends here, for the purpose of witnessing the evening prayers of the Turks. As they are now observing their Ramazan, or season of Lent, it was deemed a favorable opportunity to witness their most imposing ceremonies on the evening preceding their holy day, which is Friday. We arrived at the mosque about half past six, and found the persons employed for that purpose diligently engaged in lighting the candles and lamps.

The mosque is a splendid and spacious building, covering, however, I should think, not a greater area than some of our largest churches; but being more lofty than any that I have ever entered. It was perfectly illuminated within, from the top to the bottom, by one magnificent chandelier suspended from the lofty dome in the centre, and by several smaller ones on the right and left, and also in front. The dome itself was illuminated by a line of lamps extending quite around it, at a distance of not less than fifty feet from the floor. Besides these, there were several candles, and some of them very large, lighted in different situations. The top of the minaret, which is very high, is always illuminated at night, during the season of Ramazan. The whole appearance within was far more imposing than any thing which the exterior of the building had led me to anticipate. The floor or pavement in the centre was about six inches lower than the sides on the right and

left. The whole was covered by carpets, and not a seat of any kind was any where to be seen.

There is a gallery on the north side which is the front of the building, and on that side the people enter by three doors. This gallery is supported by massive pillars, three or four feet in diameter, but is not very lofty. On our arrival we ascended a few steps and stood for a short time in the piazza, or vestibule, looking through the windows at the few worshippers within. We were soon, however, invited to take off our boots and walk in, and immediately complied, leaving our boots in the hand of an aged and venerable looking Turk, who occupies a small room just within the door. Having entered, we took our station, to avoid giving offence, in one corner of the mosque, near the door, in a squatting posture. As the Turks came in, they all took off their shoes, probably to avoid soiling the carpets, not less than from reverence, and proceeded to take their places side by side, in straight lines, extending from one end of the mosque to the other, all facing towards the south, as their holy city Mecca is in that direction. These lines were about four or five feet distant the one from the other, thus leaving a convenient space for their prostrations during their prayers. The gallery and the lower part of the building were both filled completely in the same manner, and at the same time with very little noise, each one advancing silently to his place. Thus arranged, each one began, as if perfectly insulated, to move his lips, then to bow and kneel, and place his forehead on the floor between his hands, which were spread open and lying flat on the floor about six inches asunder. Thus far no voice was heard within, the muezzim, or crier, being still in the minaret calling the people to come to prayers, no bells or any thing of the kind being used by Mohammedans. In a few minutes after this, the voice of the imams, or officiating priests, stationed in the gallery, was heard. They bowed, and knelt, and touched their heads to the floor, then suddenly rose and placed each hand on the side of their faces, accompanying all these gesticulations by a continual tone. All these evolutions were performed at the same moment, with great promptness, by the whole congregation, above and below, all kneeling, bowing, prostrating themselves and rising, with as much precision as a well-trained regiment of soldiers go through their military evolutions on a parade day.

The services continued nearly an hour, and the same words were repeated, and the same evolutions performed with very little variation, till the scene became wearisome to me. There was no response of the people to the voice of the Imams till near the close of the service, when they responded in a low undertone, hollow and solemn, all on their knees, raising their hands as high as their faces, and spreading them forth with their eyes lifted up to heaven, with an air of much humility and devotion. In this part of the service there was something solemn and touching to my feelings; indeed, the whole scene was an impressive one, partly, no doubt, from its novelty, but still more so from the decorous and solemn air that breathed through it all. There was no talking nor gazing about, nor even the least appearance of levity from the beginning to the close. Only a few who were very near us seemed to notice our presence. A boy, however, ten or twelve years old, as he entered, seemed much surprised to see us there, and stopped and gazed at us for some moments, apparently lost in wonder, but without uttering a word or exhibiting any signs of contempt. The voice of the Imams was occasionally suspended, and then the whole congregation was apparently engaged in silent mental prayer.

As the services proceeded the voice of the Imams rose to a higher tone, and the fervor of the worshippers seemed to rise in the same proportion. It reached its highest key invariably only a moment before they all brought their foreheads to the floor; nor was it suspended while the Imams with the whole assembly lay thus prostrate. As they all fell upon their knees and prostrated themselves in this manner, the mosque jarred with the violence of the motion, for the earnestness of the Imam's tone seemed to carry with it an electrifying energy through the whole assembly. The command of a general could not be more promptly and perfectly obeyed by the most thoroughly disciplined troops. The tone which we heard in the mosque differed very little from those which one hears in all the churches of these countries. Several voices were heard during the services, and all of them affected and unnatural.

As soon as the service was concluded, several of the Turks saluted us in a civil and courteous manner, and bade us welcome to go where we chose to see the whole building, while the rest of the assembly quietly retired, and the lights,

with only a few exceptions, were extinguished. We then advanced into the centre of the building, and gazed in all directions till our curiosity was satisfied; and retired without ascending the gallery, receiving our boots at the door where we had left them, rewarding with a few piastres the porter who had kept them in safety. The greater part of the Turks, I noticed, brought their shoes into the mosque in their hands, an indication that they did not feel quite sure of finding them again, if they should leave them on the threshold. When we took our leave, several of them said with apparent cordiality, *addio*. While I sat within, a silent spectator of this novel and affecting scene, I could not resist the overpowering reflection, how thrilling and delightful it would be, could the tidings of the great salvation, offered to the world by the Son of God, be made to echo through that spacious edifice in the hearing of all those deluded, precious, undying souls! The silence, the decorum, and apparent devotion of the assembled multitude, with the absence of all paintings, pictures, and images seemed to say, These poor deluded Turks, votaries as they are of the false prophet, are not more remote from the kingdom of God, than their neighbors, the self-styled Christians, whose churches exhibit a scene of noise, confusion, and crosses and images, the emblems and auxiliaries of superstition and idolatry. It was painful, however, to admit the impression, which I could not resist, that all this apparent devotion is little, if any thing, more than a mere mechanical operation, or bodily exercise, which profits little, leaving the heart untouched and unimproved. This testimony I received from an enlightened Mohammedan, who visits me very often, and assures me that not one in ten of the Turks understand the language of their prayers. To them all, I fear, the language of our Lord to the woman of Samaria at Jacob's well is too applicable, "Ye worship ye know not what."

In one particular, especially, the scene of the mosque presented to my mind a most striking contrast to that of a christian church. In a church we are accustomed to see a greater number of females, in general, than of men; but in the mosque not a single female was to be seen in the whole assembly. Oh how infinitely superior to all other systems is pure Christianity, where there is neither male nor female, but all are one in Christ!

A very great change, we are assured, has taken place in the feelings of the

Turks within a few years past. Twenty years ago, or perhaps even ten, no Christian would have been allowed, under any circumstances whatever, to have been present, as we were, during the celebration of their most sacred and solemn religious services. I could not resist the hope, that as their prejudices in certain respects are vanishing away, the night of their darkness and delusion is far spent, and that the day spring from on high may soon visit them, through the tender mercy of our God, and guide their feet into the way of peace.

The Mussulman's religion is the genuine offspring of a deeply corrupted Christianity; and if true piety could be once restored to these churches, from which it has long been expelled; if it could bring back to them the native simplicity and purity of the gospel, one of the greatest impediments to the conversion of Mohammedans to the christian faith would thus be taken out of the way. How loudly does the voice of God say to all these decayed, superstitious, and idolatrous churches, *Prepare ye the way of the Lord, take up the stumbling block out of the way of my people!*

*A Persian Inquirer—Remarks on the Labors of the Mission.*

Within the last two or three weeks I have had many visits from a Persian, who is teaching the Turkish language, of which he is master, in the Armenian school here. He speaks the Armenian, Turkish, and Persian languages well, and has a considerable acquaintance with the Arabic, Greek, and Italian tongues. He seems convinced that the Koran is a forgery; has read the gospel and professes to believe in Christ, and declares that his only desire is to secure salvation. If I had not been often deceived and disappointed by persons who had come at different times to converse with me concerning religion, I should think this man not far from the kingdom of God. He has travelled extensively, and seen much of the world in its worst aspects, having visited the East Indies, Arabia, Egypt, Italy, France, and Greece, being with Ibrahim Pasha as a writer, when he ravaged the Morea. Whatever his intentions may be, I am always glad to see him, as he gives me an excellent opportunity to expound to him my views of the gospel. He comes three or four times in the week, and apologises for the frequency of his visits by assuring me that his thoughts are always here when he is absent. A Persian could not be

expected to withhold such a compliment.

My situation here is so central, and there are so many letters to be written, so many interruptions and so many kinds of business to be despatched, that my time is frittered away in a manner that sometimes distresses me. Another year is gone, leaving me without the power of reporting to you any thing done to my own satisfaction. Oh what an unutterable happiness would it be, if we could constantly look forward with the consoling anticipation of being able, at the end of our days, to appropriate the language of our Lord, saying, as he did to his Father, "I have finished the work which thou gavest me to do!" It seems to me that I shall leave the world with the painful feeling that this work has only been begun by me. It is very consoling to me to see constantly increasing evidence that no hostile feelings are entertained towards us from any quarter here. During the last three or four months, I have seen no indications of any other feelings here than those of brotherly unanimity, and I trust this is an intimation for good.

On the 17th of February, Mr. Temple remarks—

Our Woodbridge's Geography has advanced in its progress through the press, to the twelfth form. As soon as this is finished, we intend printing Coray's Preacher's Manual. Mr. King is of opinion that this, being an exposition of the epistles of Paul to Timothy and Titus, and abounding in remarks adapted to enlighten the ecclesiastics of Greece, is better adapted to do good than any thing we can write or translate. Though this book is not by any means all that we could wish, still it is my opinion that we had better print it. It is a book of more than 400 moderate octavo pages. Mr. Hildner writes me from Syria for a good supply of our books, and says they are much sought, especially the Alphabeta-  
rion.

I have recently attended the public examination of three Greek schools, sustained entirely by themselves, in this city. The bishop was present and encouraged the teachers and the pupils. I was much gratified with the evidence which was exhibited of the progress they had made in their studies. After the examination the bishop very politely invited us into his house and gave us sweetmeats and coffee, and seemed perfectly cordial. This is encouraging. At

Constantinople it is altogether otherwise. The patriarch and the priesthood in general are opposing the schools, and have actually destroyed several of them. Such a thing would be impossible here, from present appearances.

### *The Marquesas Islands.*

STATEMENTS AND REMARKS EXTRACTED FROM THE COMMUNICATIONS OF MESSRS. ALEXANDER, ARMSTRONG, AND PARKER.

It will be recollected by the readers of the *Herald*, that it was contemplated by the Board some time since to establish a mission at the Marquesas Islands, a group in the Pacific ocean. The reasons for undertaking this mission, and an account of the preliminary steps which were taken were inserted at pp. 85—91, and 374, of the last volume. The reasons for abandoning the mission were briefly stated at p. 374. Accordingly in the month of August, 1833, a deputation from the Sandwich Islands consisting of Messrs. Alexander, Armstrong, and Parker, with their wives, arrived at Nuuhiva, the principal island of the Marquesas, for this purpose. Upon their landing they were received with demonstrations of joy by Hape, the principal chief, and the inhabitants, and with warm offers of friendship and assistance in forming their settlement. But the caprice, which seems characteristic of those who inhabit the Polynesian Islands, soon manifested itself in the behavior of the natives. The cordiality of Hape, when he found no worldly advantage was to be derived from the missionaries, was succeeded by cool indifference towards their persons, and contempt for the object which brought them thither. The following extracts from the general letter of the missionaries and from the journals of Messrs. Alexander and Armstrong, will present to the reader the difficulties with which they had to contend, during their residence on these islands, and the result of this attempt to convey the gospel to the inhabitants; and it may also be hoped that they will also awaken christian sympathy in behalf of these depraved and wretched savages. Many difficulties must be encountered and much expense incurred, if a mission is to be conducted there by missionaries from this country. Some good seed has been sown on that unpromising soil. May the Lord cause it to spring up and bear fruit.

### *Feelings and Influence of the Chief.*

It was only a few weeks after our arrival that we found Hape to be unfriendly to us, and his influence entirely opposed to the object for which we had come there. No native was more unwilling than he, to give up his tabus and his gods, and none ever treated us with the insolence and contempt that he did. It was not so on our first arrival, and for a few weeks of our residence there. He was, at first, invariably kind to us, and seemed disposed to favor us and our object. We think, however, we can satisfactorily account for the change in his feelings and conduct towards us. For months before our arrival, he had been wasting away under a disease which finally terminated his life. When we arrived he expected to be restored to health, and was disappointed when he found himself little or no better than he had been before we came. In several instances Mr. Armstrong gave him such medicine as temporarily relieved his sufferings; but he was not, as he expected he should be, restored to health.

Another, and perhaps the great reason for the change in his feelings towards us was, that he did not receive that temporal benefit which he had expected. He evidently had the impression most deeply rooted, that if missionaries came to live with him, it would greatly enrich him in worldly goods. When he saw our goods landed, he undoubtedly felt that he was going to share largely in them. At first we gave him such things as he desired. But we very soon found that our giving only tended to cherish his avarice, and multiply his requests, until he was almost daily begging from some one of us.

[General Letter.

### *Christian Instruction and the manner in which it was received.*

Our first public exercise with the natives was on the fifth Sabbath after our arrival, when Mr. Alexander told them of the vanity of their gods, and preached to them the true God. From that time we preached in rotation to the natives, once on the Sabbath, till the eighth of December, when we had two native sermons, which practice we continued during our residence at the island of Nuuhiva. After four months residence, we had made and translated six Marquesan hymns, which we used at our worship. With singing the natives seemed pleased, and it secured their attention more

than any other exercise. For the last three months of our stay we were able to pray extempore in the native language. Only a small number of natives have usually attended our meetings. Two or three times, there have been perhaps as many as one hundred and fifty; but it was some special occasion that collected so many. Sometimes we had forty or fifty; but, for a majority of Sabbaths our number of native hearers did not exceed twenty, and these were usually women and children.

[General Letter.

The behavior of the natives was a severe trial to my feelings, as it commonly is whenever we attempt to preach to them. Some lie and sleep; some laugh and talk; some quarrel with what is said; and others mock and mimic the preacher, and endeavor to excite laughter in others. Here one sits smoking a pipe; there one sits twisting a rope, and often there is such confusion that the preacher can scarcely hear himself speak. When we request them to sit still and hearken to our words, they reply, "Yes, let us all sit still and listen:" one says to another, "Sit you still there," and makes a motion as though he would strike him, or throw a stone at him; the other must retaliate, and this excites laughter. Thus the whole congregation is a scene of noise and confusion. Not unfrequently the half of all present will arise and go off, laughing and mocking.

[Mr. Armstrong.

What we said to the natives of the falsity of their system of religion, and of the true God, met with a most unwelcome reception. They were ready to gnash on us with their teeth when we told them that their gods were false. During, or at the close of our discourse, it was not uncommon for some one to say, "Tivava," "It is all a lie." The old chief, Hape, treated all that was said to him of Christianity with the utmost contempt; he mocked our religious exercises, and asked, sneeringly, if that was the way we worshipped our God. In a fit of anger he asked why Jehovah did not cure him if he could. And in using his name he would apply the most obscene terms the language would afford.

[General Letter.

#### School Instruction.

We made but little advancement in teaching the people to read. We each appropriated a room in our houses to the natives, in which we invited them daily to meet for instruction. We set apart

for this labor that portion of the day which we thought would be most convenient for them. We went after them to their houses and endeavored, in every way we could, to induce them to learn the *humani*. But in these efforts we found among the natives the same indifference as in collecting them on the Sabbath. As in the other case, the chiefs more than any others were averse to learning. The old chief, Hape, as the natives told us, after his death, used his influence to prevent those around him from coming to be taught.

Mrs. Armstrong tried to collect the native females for instruction. Only three or four, however, were for any time constant. One of these, being unwell, supposed it was because she was learning the *humani*, and so herself and her sister left learning. The remaining scholar continued to come till she went to another bay. Mrs. Alexander and Mrs. Parker collected the children to the number of twenty. These were inconstant, however, and, in a little time, were all done. We taught the men as we could get them at our houses, but they cared nothing about learning. Probably, not six or eight, in all, learned to read the alphabet while we were at Nuuhiva.

[General Letter.

#### Ideas of a Supreme Being—Superstitious Rites.

Their ideas of a God are so exceedingly low that we find it very difficult to reason with them. Their gods hold about an equal rank with the witches of New England in former times. Their *mana*, or divine power, consists in their boasted ability to kill people by conjuration, and to give fishermen success. Their ideas of *Atua*, Supreme Being, therefore, are such, that when we speak to them of Jehovah, they at once consider him a *taua* like theirs, and the perfections we ascribe to him are to them unintelligible.

[Mr. Alexander.

So far as I can learn, the only idea this people have of a God is the departed spirit of the *taua*, who is a sort of conjurer, supposed to possess supernatural power, but who is neither feared nor revered much during his life. His *kuhaue*, or spirit, after death, is supposed to ascend to the *aki*, heaven, where it subsists by eating dung, but still has power over men, and over the elements. As these *tauas* have been numerous, so the gods of Nuuhiva are numerous; and every tribe or clan has a different set of

deities. They do not regard the idol as any thing farther than the occasional habitation of these spirits, and often not even this. But they pay no regard whatever to the moral attributes of their gods.

As no stream rises higher than its fountain, so no man's conduct is better than his principles; and where a people possess such low, mean, and unworthy ideas of a God, it must be expected that their conduct will be proportionably corrupt and base. Whether an action is morally good or bad never becomes a matter of any concern with Marquesans. Is it any wonder, then, that they give themselves up to work all uncleanness with greediness?

[Mr. Armstrong.

Like most heathen nations, the Marquesans have some religious rites and worship. They consist in chanting songs accompanied with clapping and beating of drums. When they have been successful in catching fish, songs are chanted, in which is recognized the favor of some god. When an individual dies, a company is collected, who chant and clap for two or three days; and at the death of a chief these ceremonies are continued several days, and are always accompanied by a feast. Human victims are offered, not as expiatory, but as a debt due to a taua. After his decease a taua has a right to a certain number of human victims; and if they are not offered, the natives suppose that the taua, not having received the debt owed him, will destroy their bread-fruit, or, in some other way do them an injury.

[General Letter.

#### *Moral Character of the Natives.*

This evening I have been examining the apostle's account of heathen nations in the first and third chapters of his Epistle to the Romans, with a particular reference to this people, and have been truly amazed at the exactness and particularity with which their moral character is there drawn. Not only the general strain of the description, but every epithet contained in chapter i, 29—32, and chapter iii, 10—18, is strictly, and many of them emphatically applicable to them. In the following quotation, the words most descriptive of their morals, are italicised. "Being filled with all *unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers; backbiters, haters of God, spiteful, proud, boasters, inventors of evil things,*

*disobedient to parents; without understanding, COVENANT BREAKERS, without natural affection, implacable, unmerciful. Their mouths are full of cursing and bitterness; their throat is an open sepulchre: with their tongues they use deceit, and the poison of asps is under their lips. Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace they have not known. There is no fear of God before their eyes."* But it may be added, in reference to this people, that they are thieves and liars, and what is the most shocking of all their dark deeds, is cannibalism. I have conversed with several who acknowledge that they have, themselves, eaten human flesh, though they in this valley commonly deny it, and consider it the greatest reproach they can cast upon their enemies, the Taipis, that they *kaikai enana*, eat men.

[Mr. Armstrong.

For the last two or three months of our residence at Nuuhiva, the thievishness of the natives was much more troublesome than it had been before. Not a week passed but some of us lost more or less of some kind of property. For the last four or six weeks, scarcely a night passed without our houses being molested by thieves. We have awaked in the night and found them at our windows with long poles and a hook attached to the end of them, pulling out such articles of clothing as they could get. At other times we have awaked and found them pulling up the thatching, and taking out whatever they could reach. It was not a single individual who was thus molesting us at night, but we have known our houses to be surrounded by a gang, stealing at the same time from different parts of the house. The windows directly at our bed-side have been stripped of all the articles that hung near them. If we attempted to drive them away they would persist till they obtained the article they were trying for; or if they went away, would soon return again to that or some other part of the house.

[General Letter.

The different tribes on the island of Nuuhiva, and, we believe, throughout the whole Marquesan group, are almost constantly at war with each other. These hostilities are, however, occasionally interrupted by a *koika*, when the different tribes live in friendship with each other, and go in perfect safety from one valley to another. A time of peace, however, is usually short, so that most of the time

the different tribes live in constant fear of each other. The natives of Taiohae, during our residence there, were in constant expectation that the Taipis would come by night to their bay in search of human victims. So much was this expected during the months of September and November, that both natives and foreigners were constantly watching the beach by night with muskets. It was told us that they intended to set fire to our houses and get us for victims. We cannot say that we had no fears; for we knew that the Taipis were in search of human victims. We knew too that they were accustomed to come to the bay where we were living to get them; and from what was told us, we had reason to believe that we were particularly sought after.

All the wars throughout this group of islands have their origin in the diabolical practice of offering human sacrifices. Human victims are offered on two occasions, when a taua is sick, and when he dies. When he is sick one victim suffices; when he dies, ten must be offered if they can be obtained; if not, a less number will suffice. But the number must not be less than three. When a victim is obtained, he is carried to a tabu house, where he is kept till the third day, then is cut up and eaten by tabu men. The people among whom we lived would almost invariably deny to us that they eat men. There were those, however, who said it was true. One of the most influential chiefs told us frankly, that he had eaten human flesh, and said it was good. Probably there is not a man in the valley of Taiohae who has not done the same.

[General Letter.

In addition to the fickle character and the vices of the natives, the missionaries had peculiar difficulties to encounter arising from the pernicious influence exercised by foreigners upon the inhabitants; the want of civil authority to enforce law and give security to life and property; the scattered and secluded condition of the population; and the unequal surface of the island, which renders intercourse between the different tribes almost impossible.

We regret to say that the influence of shipping on the natives of the Marquesas Islands has only tended to sink them deeper in depravity and pollution. We had almost daily evidence of the truth of this lamentable fact. Scarcely a day passed but we heard from the mouths of

the natives all the profane words of our own language. To the men, women, and children, the language seemed perfectly familiar. The young chief, Moana, told us that once he did not drink rum, he did not love it; but when he went on board ships the captains gave it to him to drink. He tasted it, he said, but told the captain it was not good, he did not love it; but the captain replied, "Drink a little, and bye and bye you will love it."

When the first whaleships anchored at Nuuhiva, in February last, three of the most important chiefs determined to prevent females from going on board. At night they guarded the beach with muskets, that none might swim off. About the middle of the night a boat came on shore from one of the ships. The chief, at first, decidedly refused to let any person go to the ship. But when a piece of tobacco was offered if he would let them go, he consented and went himself, with all that were around, to the ship. Here the effort and resolution of the chiefs ended.

[General Letter.

#### *Rulers—Laws.*

So far as our observation extended, throughout the whole Washington group of islands there is no civil power. There are no men of authority. As resident missionaries, we found a serious inconvenience from such a state of the people. There are those who are called chiefs, and who have, by common consent, a kind of superiority over other natives. But every man who has a little piece of land, or any other small amount of property, is a chief. When visiting the different vallies, we asked who were the chiefs; they replied by saying, I am a chief, and you are a chief, and he is a chief. If a chief wishes to have any piece of work done, he must take the same course to accomplish it as the poorest man on the island; he must prepare a feast, and with this hire his men to work; he can call upon no one to do it for him. In some instances we engaged the chiefs to do work for us, such as building an out-house, or making a fence, but it was always done by the chief himself.

The young prince, Moana, though evidently esteemed and beloved by the natives, has truly no more authority than any lad of his age. Both Moana and Hape have in some instances prevented the contending parties from openly fighting each other. But it has been in this way. When the two parties were going out to make war on each other, they,

(Hape and Moana,) have put themselves between the two, and said to them, if you kill any body, kill me. In this way they have, in several instances, quieted contending parties.

But the chief inconvenience we felt for want of some civil power was, that in case of injury and insult, we had no where to look for protection. There could be no redress. No matter what or how great the insult or the injury sustained. In case of theft, or robbery, or murder, the aggressor has nothing to fear. In some instances we were certain that the chiefs knew who the individuals were that had stolen our property. We told them what they, as rulers, ought to do in such cases. We told them what was the practice in civilized countries, and what the chiefs at the Sandwich Islands did when the natives stole.

[General Letter.

*Population—Difficulties of gaining Access to the People.*

In order clearly to comprehend the following census of the inhabitants of Nuuhiva, the reader must bear in mind that the island is divided into districts, each district comprising several vallies. The figures represent the number of inhabitants of the several vallies as nearly as could be ascertained.

<i>Teii District.</i>			
Autapa,	30	Pasuu,	157
Tohoata,	150	Higoe,	130
Minu,	193	Border of the Bay,	155
Havau,	216		
<i>Hapa District.</i>			
Tonaiki and Tolaievau,	450	Hakapan,	100
Vaihi,	300	Tekoa,	200
<i>Taiipi District.</i>			
Oraii,	500	Pua,	200
Houmi,	500	Taiva,	600
Hutikeu,	1,000	Hakatea,	50
Alitoka,	400		

Making in all, 5,331.

In order that you may estimate the difficulty of passing from one valley to another by land, you must imagine that the route from one valley to another lies over a precipice from two to three thousand feet high, and in some places almost perpendicular. Excepting the little valley of Hakapaa, the Hapa tribe can be got at in no way but by climbing over the tall ridges. Hakapaa extends back from the sea half a mile, where it ends in perpendicular cliffs one thousand feet high, over which the waters from the upper vallies come tumbling in cascades. Tekea, one of the Hapa vallies,

is completely separated from all the others; and, by tall ridges, is also shut out from the sea. There is no place, therefore, for a missionary station among the Hapas; and under a tropical sun we cannot expect often to climb the tall ridges and visit them from this bay.

[Mr. Alexander.

With such difficulties and dangers to contend against, it is not surprising that the missionaries came to the conclusion described in the following extract.

In view of all the facts which we had gathered, we felt, in March 1834, as if it was time to halt, and seriously consider the whole state of this mission. We therefore agreed to observe Tuesday, April 1st, as a day of fasting and prayer to God for direction in the path of duty. In the afternoon, when we met together for conference and united prayer, in view of the facts before us, we unanimously agreed that it is our duty to abandon this field, embracing the first good opportunity of returning to the Sandwich Islands. We are aware that in coming to this decision we have taken upon ourselves a weighty responsibility. It is not merely leaving a field on which has already been expended a considerable sum—it is not merely disappointing the high expectations of all christendom, but it is sealing the darkness which envelopes this people; for, when we leave them, we cannot tell how they are to be enlightened during the present generation. The reasons which led us to our decision to quit the Washington islands may be summed up mainly in one; viz. The population in this field, capable of being brought under the influence of missionaries, is too small to justify the Board in sustaining a mission here, when such vast fields in other places are calling for their efforts.

[Mr. Alexander.

In pursuance of this decision the missionaries embarked on board the Benjamin Rush, and left the islands on the 16th of April, 1834, and arrived at Honolulu on the 12th of May following.

*Ojibwas.*

EXTRACTS FROM A LETTER OF MR. HALL, DATED AT LA POINTE, FEB. 8TH, 1835.

THE houses which Mr. Hall speaks of erecting for the Indians are small log buildings,

erected with comparatively little expense and labor; but far more comfortable than the common Indians, without tools or any skill to use them, would erect for themselves without encouragement and aid. A small sum has been granted to the mission by the United States government, for the purpose of furnishing the means of assisting the Indians in this manner.

Our prospects appear at present more flattering than they have been. I told the Indians last fall that I would help such as would send their children to school, in preparing their lands for a crop next spring, and would assist such as would settle down by us in building them some houses. The proposal has seemed to have a favorable effect upon them. They visit us more frequently than they did, and seem to regard us more as having come to do them good. We have built small houses for two families, which they now occupy, and another is covered, which we intend to finish in the spring. Three or four other families have expressed a desire to have houses built in the spring. I design to build as fast as there is a prospect that the house will be occupied, not exceeding the sum appropriated by government, unless you should otherwise direct. These houses are located near the mission-house. We regard a willingness on the part of any to settle, as being a very encouraging omen. They have heretofore seemed much averse to settle. If we can get only a few families to settle down by us, we hope soon to show the Indians that civilization, even in its rudest state, is preferable to barbarism. We have heretofore failed to convince them of this by argument.

The school has considerably increased since it was removed to our new location. It now numbers daily about thirty scholars, and as many as forty different scholars have attended. The increase is wholly from the lodges. It is more interesting and encouraging than I have ever seen it before. I think the prejudices in the minds of many of the Indians to instruction are growing weaker. There seems to be an impression, to some extent, that the time is not far distant, when they will give up their present mode of life and religion, and embrace those of the white man. Our meetings on the Sabbath are pretty well attended at present. Most of those who attend are women and children. Very few of the men can be induced to come.

I have reflected much on Indian character, and the best methods to be used to secure their confidence and favor, and interest them in efforts to improve their condition. To set before them the advantages of civilization, the benefits of educating their children, and the blessings of religion, by argument, produces no effect upon them. All the impression we can make in this way amounts to nothing. These benefits can be presented only as future. They must have something present—something which they can see and feel, to move them. They do not see and feel that our preaching and instructing their children will be a benefit to them. While, therefore, we do nothing but preach and teach, they do not believe us sincere, when we tell them we wish to do them good. They say, "What good will your preaching do us? Our own religion satisfies us, and we do not care if our children are not instructed. When we send them to school, we do you a favor and expect you to repay it." I have thought therefore that some new inducement must be offered before we shall prosper greatly in our school. I feel discouraged and almost despair of collecting and keeping them in school long enough to do them much good, unless some new and more efficient motive can be presented. If they could see and feel that they derive some real profit from attending school, I think they would soon be induced to attend pretty generally. Is it not best to appropriate a small sum annually to this object, to be expended principally in clothing, perhaps a small portion in food to such children as will attend school under certain regulations. A few dollars only need be given to each individual. It seems to me that this would be a greater inducement for them to attend school, than any thing else which we could place before them, and would succeed.

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#### Mackinaw.

EXTRACTS FROM A LETTER OF MR. GAREY, THE SUPERINTENDENT OF SECULAR AFFAIRS AT THE STATION.

#### *Revival at the Station.*

OWING to the circumstances of his family and his own impaired health, Mr. Ferry, the former missionary at Mackinaw, deemed it his duty to ask a release from further missionary services, which was reluctantly granted; and he removed from the station last fall. Since

that time there has been no missionary obtained to supply his place. A brief history of this mission was given in Quarterly Paper No. 20.

Amidst a multitude of pressing cares I seize a few moments to inform you what the Lord is doing at Mackinaw. When the Rev. Mr. Ferry, pastor of this church, was removed from us in November last, we were left as sheep without a shepherd. For a while our prospects seemed dark and discouraging. The catholics pretended to entertain hopes of triumphing. It was rumored among them that, as our minister had left us, the mission would be no longer sustained, and that the buildings were for sale. Accordingly the priest sent one of his coadjutors to inquire if he could obtain them, saying at the same time that they were about to erect a similar establishment upon the island, and if he could procure these, it would save them the trouble of building. But God, who is jealous of his honor, and who has promised the heathen to his Son for an inheritance, would not give his heritage to reproach. He has shown himself in the midst of darkness and distress, a God mighty and able to save. The church, under a sense of their destitute condition, began to awake to duty and flee to the strong hold for help. A day of fasting was observed, which was greatly blessed. An unusual spirit of prayer was poured upon the church, which increased from week to week, until many of the impenitent began to be alarmed and some to cry for mercy.

About this time Mr. J. D. Stevens came to pass the winter with us, by whom we have been supplied with the ministrations of the word. During the month of December there were some few hopeful conversions in the town and garrison. About the first of January the

Spirit of the Lord was evidently operating upon the hearts of the youth and children of the mission-school. Some were weeping in secret places, while others were crying aloud for mercy. In a few days the aspect of the mission was greatly changed. Instead of the voice of mirth and hilarity, was heard the sound of prayer and supplication, from almost every apartment. And God, who is rich in mercy to all who call upon him, hath visited many with his pardoning love. I think I never saw manifested a deeper sense of abused privileges, or deeper sorrow for sin, than among these youth. In almost every instance, previous to conversion, the weight of guilt seemed to be that they had refused so many offers of mercy, been taught the will of God but had done it not. Ten girls in the school, and eight of the boys, are hopeful subjects of this blessed work. Three of these boys are to become disconnected from the mission in the spring, and we hope will feel it their duty to go into the interior. One of these has the blacksmith's trade, which will be useful in that region. Those that are younger bid fair for future usefulness. One at the age of sixteen and another seventeen are possessed of mind and talent considerably above the generality of boys at their age; and with the benefit of an education, I think would make useful men.

I do not know the exact number of converts on the island, but think it to be from forty to forty-five, including those of the mission. How many of these will remain faithful until death, is known only to him who searcheth the heart.

A letter from Mackinaw, dated April 1st, states that the number of those, respecting whom the hope is entertained that they have been savingly converted to God, is above sixty.

### Miscellanies.

#### MISSIONARY LABORS FOR CHINA AND THE CHINESE IN OTHER COUNTRIES.

In the number of this work for April, p. 155, it was briefly stated that missionary operations in China had experienced some embarrassment from the opposing influence of the Chinese government. The following statement, written by Mr. Bridgman, missionary of the Board at Canton, and Mr. John Robert Morrison, son of the late Dr. Morrison, and

possessing a spirit similar to that of his father, will give a fuller view of these embarrassments, and of the present prospects of missions to the Chinese. The statement embodies a letter of Leang Afa, written at their request, and addressed "*To Pastors, and Teachers, and all who ardently love the Lord Jesus, the Savior of the World.*"

The increasing desire among Christians to know the condition of the unevangelized and

idolatrous nations, is one of the most pleasing signs of the times. Those who enjoy the manifold blessings of the gospel are manifesting such a degree of interest for the conversion of the whole world, as has not been witnessed since the days of the apostles. A voice of anxious inquiry is heard in the churches, and thousands and tens of thousands are beginning to do to others as they would have others do to them. This greatly encourages the hearts of those who have gone among the gentiles; and at the same time it increases their obligations to be faithful, both in preaching the gospel to the heathen, and in making known to their fellow Christians at home the wants and the woes of those among whom they labor.

With deep interest, our Christian friends will peruse the following letter. It was written by our christian brother, on board ship, just before his departure for Singapore.

*Letter from Leang Afa.*

"Leang Afa respectfully writes to all the pastors, and teachers, and whoever else ardently loves, and reverently believes in, Jesus the Savior of the world, wishing them happiness and repose.

"Having obtained of our Lord and Savior the aid of the Holy Spirit, for several years I have been enabled to persevere in the promulgation of the gospel; and holding forth the principles of happiness, have urged my countrymen to cast away their idols, and serve only the great Lord and Ruler, the Creator of all things. By the abundant grace of the Savior, the Holy Spirit has been sent down to renew the hearts of more than ten persons. These have all received the rite of baptism; and believing in Jesus for the remission of their sins, serve the Lord God with one heart, and walk according to the precepts of the gospel. Their names are Le She, Leang Atih, Leang Achin, Leang Asun, Leang Ataou, Le Asin, Chow Asan, Woo Achang, Ashun, Afuh, Lew Chechang, and Keuh Agang.

"For three or four years, I have been constantly in the habit of circulating the Scripture Lessons, both in the city of Canton and in the neighboring villages; and everywhere many received them joyfully, while those who would not were few. This year, the triennial examination of the literary candidates from all parts of the province was held in the provincial city (Canton); and it was my desire quickly to distribute the books among them all. Therefore, on the 20th of August, with Woo Achang, Chow Asan, and Leang Asun, I commenced and distributed more than 1,000 sets (5,000 volumes) of the Scripture Lessons, which were received with gladness by all the students, and without the least disturbance. This rejoiced our hearts; and the next day we distributed another thousand sets in the same manner, and without any trouble. On the third day, when several hundred sets were circulated, a police officer seized Woo Achang, with a set of the books, and took him before

the chief magistrate of the district of Nanhae; who, when he had examined the books, bid the officer not to interfere with a matter of so small importance. The police officer, therefore, dropped the business, and Woo Achang returned. On the fourth day, perceiving that the magistrate did not interfere with the distribution of the Scripture Lessons and tracts, we proceeded with our work. But when a few hundred had been scattered, the police officer came with attendants, and seized ten sets of the Scripture Lessons with Afuh, one of the distributors, and was taking them away, when Afuh broke from the officer and returned. "The next day, August 25th, I heard that the police officer took the books and went and reported the case to the chefoo (the chief magistrate of the department of Kwangchow foo); and supposing that he would send men to seize us, we put all the books that remained into boxes, and removed them to another place. The following day I returned to my house in the country. On the 31st, the chefoo sent officers to my residence (in the city), and seized Chow Asan and his partner Akae, and brought them before him for trial. Akae, being interrogated, declared that he knew nothing of our arrangements concerning the books. Upon this, the chefoo commanded his attendants to drag him away, and give him forty blows on the face. This beating was so severe, that it rendered Akae unable to speak. But when Chow Asan was examined, he disclosed every thing, both concerning the Scripture Lessons and our tracts. The next day, the chefoo sent in pursuit of me a great number of his men; who, being unsuccessful in their search, went on the 2d of September, conducted by Chow Asan, and seized Woo Yingtae, one of the printers. September 4th, Chow Asan went with the men to a neighboring village, where they seized Atseih, another of the printers, and brought him with four hundred copies of the Scripture Lessons and the blocks to the office of the chefoo. On the 6th of September, they took Achang, one of the men who had been employed in cutting the blocks.

"On the 8th, I heard of all these proceedings, and immediately took my wife and daughter and fled to Keangmun. The next day, the chefoo sent two government boats with about a hundred men to my native village to seize my whole family, male and female. But not finding any of us, they seized three of my kindred and every thing in my house, the doors of which they sealed up. They took away all the domestic animals from my kindred. And they continued going from place to place seeking for my family; but they sought in vain. On the 16th, they returned to Canton, and there seized one of my relatives, Wangae. Another of my kindred came secretly, and told me all that had transpired. Immediately I took my wife and child and fled to Chihkan, where I remained several days."

\* Keangmun is a large town west from Macao, and Chihkan, a more secluded seaport, farther in the same direction.

"At length my money was all expended; there was no way to escape, and I dared not return to Canton lest I should fall into the hands of the police officers. I thereupon directed my wife to go to the city, and send a messenger requesting Mr. Bridgman to assist me with money to purchase food, and if necessary, to enable me to flee to some other place. But, unexpectedly, he had gone to Macao, and she was obliged to return without having obtained any assistance. I then returned with my family to Keangmun; and seeing myself entirely destitute of money, and there being no one of whom I could borrow, I earnestly prayed to God to grant us his gracious assistance, and afford me protection in a visit to Mr. Bridgman at Macao. Thanks to the protecting mercy of God, I reached Macao in safety. And when I met Mr. Bridgman, the sorrow of my heart was so extreme, that I could not refrain from weeping bitterly; but he, seeing my sorrow, told me not to grieve, because Agang and Mr. Morrison had sent men to the office of the chefoo, and ascertained that for \$800, all the persons who had been taken could be liberated, and the pursuit after myself and family be abandoned. This alleviated my grief, though Mr. Bridgman added that the arrangements were not yet settled, and that he must wait for another letter from Canton. He gave me \$24 to carry to my family, and directed me to come again immediately to Macao. I thanked him, and went home directly; but when I told my wife that the difficulty was settled, she could hardly credit my words, and remained half believing and half doubting. I then gave her the money, and the same day I returned to Macao. After waiting two days at Mr. Bridgman's house, he received Mr. Morrison's letter, informing him that it was finally agreed that all the prisoners should be liberated for \$800, but that the fooyuen (the lieutenant-governor of the province,) insisted on my being apprehended. As soon as Mr. Bridgman learned these particulars, he took me and my son Aih in a fast-boat to captain Parry's ship at Lintin; who, when he had heard of our calamities, most gladly and kindly entertained us in his ship.

"Thus situated, I called to mind that all those who preach the gospel of our Lord and Savior must suffer persecution. I therefore meditated on Rom. viii, 31—39; on James, v, 11; and on 1 Peter v, 10. And though I cannot equal the patience of our Savior, or of Paul, or Job, in enduring suffering; yet I desire to imitate the ancient saints, and to keep my heart in peace. And though I suffer severe persecution, my heart finds some rest and joy, and my only fear now is, lest the Chinese officers should injure my wife and daughter. I therefore, morning and evening, beseech God mercifully to protect and save them; and I also beg the pastors and teachers and all who ardently love the Lord and Savior, to pity and pray for them. Therefore I send salutations to all who ardently love our Lord and Savior.

"Leang Afa bows and pays his respects.

"October 18th, 1834."

The foregoing letter was written at our request, which we made, supposing that his narrative would be far more interesting than any statements of our own. All the facts we know to be correct. In the translation, we have omitted some of the names of places, and have rendered the whole as concise as the original would allow.—Concerning Afa and those who have been baptised, and the Chinese mission generally, we will add a few particulars.

It was with the entire approbation of all the members of the mission here, that Afa engaged in the distribution of books at the triennial examination; and it was very pleasing to observe with what zeal and faith he went to his work. It should be observed that the books have been noticed as *foreign* and not as Christian books; and that the prosecution has resulted from political, rather than from religious causes. And had it not been for the collision between the government and the English, we have every reason to believe that the distribution of the books would have passed unnoticed. The subject was reported to the chefoo on the 25th of August; and there it would probably have rested, but for lord Napier's statement of facts in Chinese, on the morning of the 30th of that month. By this allusion we do not reflect in the least degree on the procedure of the British authorities, but state the fact to illustrate the circumstances of the case. Immediately on the appearance of lord N.'s paper, a cry was raised against Chinese traitors. In consequence of what had been reported to the chief magistrate of Nanhac and to the chefoo, police officers were sent to Afa's residence (as noticed in his letter,) on the 31st; and in conformity with this measure, the following edict appeared on the preceding day:

"*Heang, the chief magistrate of the district of Nanhac, issues this edict for the purpose of special prohibition.*

"Whereas booksellers have long been forbidden to print obscene and trashy publications; and whereas it now appears on inquiry, that there are persons who make evil and obscene books of the outside barbarians, and under the false pretence of 'admonishing the age,' print and distribute them,—which is exceedingly lawless; orders have therefore been given to the police to search and seize with strict secrecy, and to ascertain clearly, the persons who have done this, that they may be severally punished, and the blocks taken and destroyed. Besides so doing, a strict prohibition is hereby issued, with which the literary candidates and all other persons are required to make themselves fully acquainted. You are immediately to take all blocks for printing prohibited, obscene, and evil books, and utterly destroy them. Should any one dare to act irregularly, and print and circulate such books, he shall assuredly be immediately seized and punished with severity. Decidedly, no indulgence shall be shown. Let each tremblingly obey. Lay not up for yourselves future repentance. A special edict." (August 30th, 1834.)

This document was issued by the same individual, who only eight days before, had directed the police 'not to interfere with a matter of so small importance.' And it is further to be observed that the prosecution of Afa has been urged by the lieutenant-governor on the charge of traitorous intercourse with foreign-

ers, without any ground for such an accusation, except in the matter of his religion. The official statement of lord Napier above mentioned, was not printed by Afa, yet it being well known that he had been extensively and publicly circulating the books of 'outside barbarians,' the government directed its vengeance against him and his associates, denouncing him as a 'traitor,' and the Holy Scriptures as 'vile and trashy publications.' Ten individuals have been imprisoned; eight of whom have already been released, and the others are expected to be set at liberty in the course of a few days. The sufferings and loss sustained by these people have been severe.

The peculiar situation of this mission, and the character of the Chinese government, have hitherto prevented the organization of a church in this place.

The writers then give the names of fourteen individuals who have been baptised, and then proceed—

With a few of these fourteen we are well acquainted, and have pleasing evidence that they have been renewed in their hearts by the Holy Spirit; with others we have not had the pleasure of a personal acquaintance; nor do we suppose, from what we have learned concerning them, that they have all been born of God. All of them, however, excepting the children of Afa, who were baptised when very young, have come forward of their own accord, and by baptism declared themselves to be the disciples of Jesus. But God alone knoweth their hearts.

On the whole, the present aspect of the mission is pleasing and encouraging. The amount of books circulated during the last twelve months has been much greater than in any previous year. In the province and city of Canton, 40,000 tracts and portions of the Scriptures have been circulated; among them were 100 copies of the New Testament in five volumes; 5,900 sets of the Scripture Lessons, also in five volumes; and 5,000 sheet tracts. Besides these, 100 sets (500 volumes,) of the Scripture Lessons have been sent to the province of Kwangse; and 400 sets (2,000 volumes,) to the east coast of China; and the same number to Singapore and Bankok.

From the mission press at Batavia, 13,137 tracts have been sent abroad; of these, 7,696 went to the coast of China. The number circulated at Malacca, Penang, Singapore, Rhio, and Bankok, we have not the means of ascertaining; nor do we know the whole number that have been circulated on the coast of China.

But what are these—a dozen missionaries, and sixty or eighty thousands of tracts—among the millions of Chinese to whom the gospel is to be preached? And where are the converts, the churches, and the christian families among the Chinese? Where are the christian schools and colleges? Where are the thousands of christian pastors and teachers, who are needed for so great a multitude? And where are the millions of christian books and Bibles to supply all these numerous families? Darkness covers the land, and gross darkness the people. Idolatry, superstition, fraud, falsehood, cruelty, and oppression, everywhere predominate; and iniquity, like a mighty flood, is extending far and wide its desolations. But, thanks be to God, the promulgation of the gospel has been commenced, and by his grace, we trust the work will go on until its triumphs are complete. The storms of persecution may gather and break on the defenceless heads of the innocent; but if the work be of God, it cannot be overthrown. The promise of Christ, 'Lo, I am with you always,' is full of consolation and support. If Afa had fallen into the hands of his pursuers, (as at one time we supposed he had) his life, for aught we can see, would have been taken from him. But our heavenly Father has kept both him and us in safety. And though the prospect before us is dark, *very dark*, yet we see no reason to be discouraged; on the contrary, we find much to call forth new faith, new zeal, new efforts, new laborers, and—above all—more frequent and fervent prayers. The field seems boundless; and in many places, it is already white for the harvest. But the laborers are few: 'Pray ye, therefore, the Lord of the harvest that he will send forth more laborers into his harvest.'

Written in behalf, and by the direction of the Christian Union in China.

ELIJAH COLEMAN BRIDGMAN.

JOHN ROBERT MORRISON.

Canton, China, January 20th, 1835.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE FROM THE MISSIONS.

**SOUTHEASTERN AFRICA.**—The ship Burlington, which carried the mission families to Southeastern Africa, was at the Cape of Good Hope on the 9th of February. No intelligence has been received from the passengers.

**WESTERN AFRICA.**—A letter from Rev. J. L. Wilson, dated at Cape Palmas, December 27, 1834, where he had just arrived, states

that his voyage had been pleasant, and that the health of himself and wife was good. He adds—"The fever has prevailed among the colonists, but not malignant, and has proved fatal in only two instances. The natives received us with loud acclamations of joy, and more than five hundred of them are now around our doors. The prospects of the colony are flattering. Our house was ready for us, and we are comfortable." On his way Mr. Wilson touched at Goree and Monrovia.

**JERUSALEM.**—In consequence of the decease of Mrs. Thomson last July, it was thought advisable that Mr. Thomson should return to Beyroot and aid in the labors there, while Mr. Whiting and Doct. Dodge and their wives should remove to Jerusalem and continue the mission there. They accordingly left Beyroot on the 22d of October, and proceeded to the place of their destination by land, where, after a somewhat wearisome journey, by which, however, the health of all was benefitted, they arrived in safety on the 1st of November. At the date of their letter, November 24th, they were ready to commence their missionary labors. They were welcomed by the Rev. Messrs. Nicolayson and Calmen, missionaries of the London Jews' Society, laboring in Jerusalem.

**SCIO.**—Mr. and Mrs. Houston removed from Smyrna to Scio in January, where on the 30th of that month they were comfortably settled, and in good health. A wide door was beginning to be opened before them, and books were applied for every day.

**TREBIZOND.**—Under date of December 11th, 1834, Mr. Johnston writes that he left Constantinople on the 7th of November, and arrived at Trebizond on the 15th; where he was kindly received and very hospitably entertained by the British consul. He had secured a house, and expected to remove his family from Constantinople and commence a permanent residence at Trebizond in the spring.

**ATHENS.**—Mr. King, at the close of the last year and the beginning of the present, was experiencing much opposition from the Greek priests and from some of the officers of government, which had been removed from Napoli to Athens. The house in which his school was taught had been taken from him and used for holding one of the courts; efforts were made to draw away his teachers; and the bishop was daily preaching against him and his labors. The regency, however, seemed to be very friendly; and the number of his pupils rather increased. For books and tracts there was still a good demand; and in the month of January he distributed more than 3,600 copies of school books and tracts, and more than 200 copies of the New Testament in Modern Greek.—The inhabitants of Napoli were proposing to establish a college there wholly independent of the government, and

had raised a considerable amount of funds for the purpose. The king of Greece will become of age and assume the reins of government himself in June next.

**SIAM.**—The ship *Cashmere*, which sailed from Boston July 2d of last year, having on board Doct. and Mrs. Bradley, and Miss White, arrived at Amherst, in Burmah, on the 6th of December, the mission family being in good health. The passage had been unusually long, (157 days), but otherwise pleasant. Dr. B. had visited the Baptist mission station at Maulmein; and as the *Cashmere* was to touch at Rangoon, he did not expect to reach Singapore till the first of January.

**ARKANSAS CHEROKEES.**—Miss *Cynthia Thrall* was removed by death from her missionary labors at Dwight on the 17th of August last.

Mrs. *Newton*, wife of Mr. Samuel Newton, of the same mission, closed her labors at the Forks of Illinois, on the 30th of March.

Both these faithful laborers were sustained by the christian hope in the hour of dissolution. Some further notice will be inserted in a future number.

#### EMBARKATION OF MISSIONARIES.

A public religious meeting was held at the Bowdoin-Street meeting-house, in Boston, on Sabbath evening May 10th, on occasion of the departure of missionaries to four of the missions of the Board. In addition to the usual devotional exercises, a brief statement was made by one of the Secretaries respecting the destination of the several missionaries and assistant missionaries present, and an address was delivered to them by the Rev. Miron Winslow, recently from Ceylon, and who is expected soon to return to that field of labor.

Asahel Grant, M. D., from Utica, N. Y., and Mrs. Grant, from Cherry Valley, N. Y.; and Miss Rebecca W. Williams, from East Hartford, Con., embarked in the brig *Angola*, captain Cushing, for Smyrna, May 11th. After their arrival at Smyrna, Doct. and Mrs. Grant will proceed, by way of Constantinople, to join the mission to the Nestorians in Persia. Miss Williams will proceed to Beyroot, where she will be engaged in teaching and superintending female schools.

The Rev. John M. S. Perry, late pastor of a church in Mendon, Ms. and his wife, the Rev. J. J. Lawrence, from Genesee, N. Y.,

and Mrs. Lawrence, from Maltaville, N. Y., the Rev. Henry Ballantine, from Marion, Ohio, and Mrs. Ballantine, from Henniker, N. H., and Mr. Elijah Ashley Webster, printer, from Utica, N. Y., and Mrs. Webster, from Victor, N. Y., embarked in the ship Shepherdess, captain Kinsman, May 16th. The Shepherdess will touch at Colombo, on the western coast of Ceylon, and leave Messrs. Perry and Lawrence and their wives, destined to the mission among the Tamul people; and will then proceed to Bombay with Messrs. Ballantine and Webster, and their wives, who are to reinforce the Mahratta mission.

## FUNDS GRANTED FROM OTHER SOCIETIES.

*American Bible Society.*—

For the China mission,	\$5,000 00
For the Ceylon mission,	4,000 00
For Constantinople, for printing the Psalms in Hebrew Spanish for the Jews,	1,000 00
For Nestorians in Persia,	500 00
Also 150 Bibles and 150 Testaments, for distribution and to be used in the schools at the stations among the Cherokees, Choctaws, Oages, and other Indian tribes,	159 25
	10,659 25

*Philadelphia Bible Society.*—

For Sandwich Islands mission,	\$2,500
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*Philadelphia Female Bible Society.*—

For Greece,	\$100
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*Connecticut Bible Society.*—

For China mission,	\$1,000
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*American Tract Society, (New York).*—

For Mahratta mission,	\$3,000
For Ceylon mission,	3,000
For China mission,	3,000
For mission to the Indian Archipelago,	1,000
For mission to Asia Minor, Constantinople, Syria, Persia, etc.	3,000
For Sandwich Islands mission,	2,000
For missions among N. A. Indians,	150
For Seneca mission, a set of the Society's publications,	15
	17,165

*American Tract Society, (Boston).*—

For Choctaw mission, 3,000 copies of tract in the Choctaw language,	\$139 78
For Creek mission, 1,000 copies of Sermon and Hymns in the Creek language,	42 51
	175 29

## Donations,

FROM APRIL 11TH, TO MAY 10TH,  
INCLUSIVE.

<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Charlotte, Cong. chh.	28 00
Salisbury, La.	1 50—29 50
<i>Cheshire co. N. H., Aux. So. S. A. Geroold, Tr.</i>	
Dublin,	10 59
Fitzwilliam, Mon. con.	25 49

Hinsdale,	22 30
Keene, Mon. con.	6 07
Nelson, La.	8 75
Sullivan,	8 50
Swansey, Mrs. R. Dickinson, dec'd, 10; cong. chh. 11,50;	21 50
Westmoreland, N. chh. 8,67; S. chh. 11,50;	20 17
Winchester,	1 54—124 91
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury and Salisbury, La.	29 00
Andover, S. par. Gent. and la.	104 00
Bradford, E. par. Rev. G. B. Perry's so.	21 00
Haverhill, Mon. con. in centre chh.	40 00
Ipawich, Coll. in Rev. Mr Kimball's so. 41; mon. con. 38,64;	79 64
Linebrook, La.	7 11
Newbury, Rev. L. Withington's so.	35 18
Newburyport, La. in Rev. Dr. Dana's so. 26,25; mon. con. in do. 58; mon. con. in Rev. Mr. Milton's so. 43,37;	127 62
Rowley, Rev. W. Holbrook's so.	37 20
West Amesbury, Rev. Mr. Eaton's so.	12 40
West Bradford, Gent. 22,50; la. 46; mon. con. 15,83;	84 33
West Newbury, 2d par. Gent. and la.	51 72—629 20
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Danvers, N. so. Gent. 72,37; la. for hea. chil. 44,82;	117 19
S. so. Gent. and mon. con. 59,30; la. 72,41; fem. so. of industry, for Zoolah miss. 25;	156 71
Essex, Gent.	54 00
Hamilton, Indiv.	40 00
Lynn, La. 64,75; mon. con. 44,95;	109 70
Manchester, Gent. 13,50; mon. con. 12,82;	26 32
Salem, United mon. con. in Tab. so. 16,39; la. 157,50;	173 89
Topsfield, Gent. 68,17; la. 50,99; mon. con. 14,34;	133 50
Wenham, Contrib.	21 75—833 06
<i>Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.</i>	
Elizabethtown, Miss. asso. in 1st and 2d presb. chhs. for two hea. youths, 40; miss. asso. in 1st presb. chh. to constitute Rev. NICHOLAS MURRAY and Rev. DAVID MAGIE Honorary Members of the Board, 150;	190 00
Newark, Mon. con. in 3d presb. chh.	20 87—210 87
<i>Grafton co. N. H., Aux. So. W. Green, Tr.</i>	
Campton, Mon. con.	21 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Greenville,	6 00
Lexington, Mon. con. in presb. chh. 17 77—23 77	
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
(Of which fr. Colebrook, Coll. in cong. so. 123; Mrs. M. Allen, dec'd, 10.)	150 00
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
Wiscasset, (of which to constitute Rev. DANIEL KENDRICK of Edgecomb, an Honorary Member of the Board, 50;)	51 12
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	50 00
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	24 00
<i>New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.</i>	
Derby, La. sew. so. to constitute Rev. ALBERT HALE of Bethel, Illi. an Honorary Member of the Board,	50 00
New Haven, H. E. Hodges,	10 00—60 00
<i>New York city and Brooklyn, Aux. So. W. W. Chester, Tr.</i>	827 55
<i>Orleans co. Vt. Aux. So. G. H. Cook, Tr.</i>	
Craftsbury, A friend,	87
Glover, Asso.	5 13—6 00
<i>Palestine miss. so. Ms. E. Alden, Tr.</i>	
Bridgewater, Gent. and la. (of which to constitute Rev. EBENEZER GAY an Honorary Member of the Board, 50;)	54 39

Hanson, Mon. con.	1 50
Randolph, 1st par. Gent. 55,50; la. 31;	86 50
E. par. Gent. 20,60; la. 28; mon. con. 17;	65 60—207 99
<i>Pilgrim Aux. So. Ms. Rev. E. C. Howe, Tr.</i>	
Carver, Gent. 12,13; la. 18,80;	30 93
Halifax, Mon. con.	8 87
Kingston, Mon. con.	1 37
Plymouth, 3d chh. Mon. con. to constitute Rev. THOMAS BOU- TELLE an Honorary Member of the Board, 50; la. 21,50; 2d chh. 13,18;	84 68
Plympton, Gent. 31; la. 27,53;	58 53—184 38
<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Rutland, La.	24 95
West Haven, A widow's mite,	25
West Rutland, Gent. 60,56; la. 24,58; mon. con. in cong. chh. 13;	98 14—123 34
<i>South Middlesex confer. of chhs. Ms. P. Johnson, Tr.</i>	85 41
<i>Sullivan co. N. H., Aux. So. J. Breck, Tr.</i>	
Claremont, Gent. 12,75; la. 21,88; mon. con. 45;	79 63
Cornish, Gent. 2; la. 1,79;	3 79
Lempster, Gent. 4,50; la. 8,78;	13 28
	96 70
Ded. expenses paid by aux. so.	1 50—95 20
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Berkley, Miss. so.	47 27
<i>Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.</i>	
<i>Western Reserve, Aux. so.</i>	
S. Amherst, by A. Tracy, 9,50;	
Cleveland, C. L. L. a thank. off. 12; Elyria, Chh. and cong. 26; av. of jewelry, 83c. Fay- etteville, Ten. Coll. 20; Medina co. Richfield, Sub. 23; Portage co. Windham, La. 15,56;	106 89
<i>Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.</i>	
Hartland, Mon. con.	18 00
North Hartford, Gent.	15 25
Norwich, North, Gent. 18, la. 10,50;	28 50
South, Gent. and mon. con. 14; la. 12;	26 00
Pomfret, La.	3 75
Royalton, La.	19 62
South Hartford, La.	8 00
West Hartford, Gent. 7,44; la. 6,35; mon. con. 9,14;	22 83
Windsor, Mon. con.	11 00—152 95
Total from the above sources,	\$4,044 41

## VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. Mon. con. in 2d presb. chh.</i> 6,62; 3d presb. chh. 17,70;	24 32
<i>Alstead, N. H. Gent. benev. asso.</i>	14 50
<i>Amsterdam, N. Y. Mater. asso. for Halsey chh. 6;</i>	26 00
<i>Ann Arbor, M. T. Mon. con. in presb. cong.</i>	10 00
<i>Baltimore, Md. J. Creery, 50; mon. con. in 11th presb. chh. 25; 1st pay. for Jane Stewart Purviance in Ceylon, 20; fem. juv. miss. so. of 1st presb. chh. 1st pay. for Elicia Conkling in do. 20; for Sem. at Rat- ticotta, 18; fem. mite so. for do. 10; a fem. s. s. schol. 2,50;</i>	145 50
<i>Bangor, Me. Mon. con. in 1st cong. so.</i>	100 00
<i>Bath, N. H. Mon. con.</i>	12 00
<i>Bennington, Vt. Rev. E. W. Hooker's so.</i> 64,98; mon. con. in sem. 4;	68 98
<i>Bethel, Vt. Mon. con. in cong. so.</i>	12 00
<i>Boston and vic. Ms. Fem. so. for pro. chris. among the Jews, for support of Rev. W. G. Schaffler, 565,65; E. T. 10; S. Green- leaf and Rev. R. Anderson, 20;</i>	595 65
<i>Brantford, U. C. Mon. con. in presb. cong.</i>	20 00
<i>Brooksville, Me. Fem. mite so. for ed. hea. chil.</i>	2 00
<i>Caledonia, N. Y., J. A. McVean,</i>	10 00
<i>Canaan Centre, N. Y. Indiv. 10,50; Mrs. S. G. N. 5; Mrs. A. H. C. 5;</i>	20 50

<i>Canton, N. Y., G. Ray,</i>	1 50
<i>Cherry Valley, N. Y. Mon. con. and coll.</i> 78; DAVID H. LITTLE, which constitutes him an Honorary Member of the Board, 100;	178 00
<i>Dedham, Ms. Fem. miss. so. in E. village,</i>	15 00
<i>De Page, Illi. Mon. con.</i>	22 50
<i>Derby, Vt. Gent. asso. 13,56; la. asso. 7,59;</i>	21 15
<i>Doyleston, Pa. Mon. con.</i>	26 46
<i>East Groton, N. Y. Chh. to constitute Rev. EDWARDS C. BEACH an Honorary Member of the Board.</i>	100 00
<i>East Lyme, Ct. Cong. so.</i>	10 00
<i>East Sharon, Ct. A friend,</i>	2 00
<i>Erie, Pa. Coll. in 1st presb. cong. 20; la. sew. so. 20;</i>	40 00
<i>Fairfield, N. J. Fem. mite so. 21; presb. chh. 23,45;</i>	44 45
<i>Foxboro', Ms. La. asso.</i>	4 25
<i>Franklin, N. Y. Mon. con. 18,18; Dr. D. 5; Mrs. P. 3;</i>	26 18
<i>Glenns Falls, N. Y. Presb. chh. mon. con.</i>	30 00
<i>Grafton, Vt. Mon. con. 18; J. Barrett, 10;</i>	28 00
<i>Greenbush, N. Y. Presb. chh.</i>	56 32
<i>Greenwich, Ms. Mon. con.</i>	28 34
<i>Harpersfield, N. Y. Mon. con. in presb. cong.</i>	14 90
<i>Harrisburg, Pa. Presb. chh. (of which for support of Mrs. Alexander at the Sandw. Isl. 62,82;) which constitutes Rev. WIL- LIAM R. DEWITT an Honorary Member of the Board,</i>	87 82
<i>Ipswich, Ms. So. in fem. sem. for Mary Lyon Grant at Mackinaw,</i>	46 62
<i>Jamaica, Vt. Mon. con. 5; use of pew, 2;</i>	7 00
<i>Kinderhook, N. Y. For. miss. so.</i>	27 90
<i>Kingston, N. Y. Sub. sch. and fem. miss. so. to constitute Rev. ROBERT G. THOMPSON of Pound Ridge, an Honorary Member of the Board,</i>	50 00
<i>La Porte, Ind. Mrs. C. R. Clark,</i>	3 00
<i>Limerick, Me. Mon. con.</i>	40 00
<i>Livingstonville, Mon. con.</i>	15 00
<i>Machias, Me. Mon. con.</i>	20 00
<i>Madison, Ct. Young la. sew. so.</i>	20 00
<i>Malden, N. Y. Mon. con. in presb. chh.</i>	15 00
<i>Marblehead, Ms. Gent. asso. 138; mon. con. 35; (of which to constitute Rev. SAMUEL W. COZZENS an Honorary Member of the Board, 50;)</i>	173 00
<i>Mecklenburg co. N. C. Rev. A. K. Barr,</i>	5 00
<i>Michigan Tr. A lady,</i>	1 00
<i>Middleton, Ms. Sub. sch. class for Rev. Mr. Bridgman in China, 5,60; mon. con. 15,30;</i>	20 90
<i>Montreal, L. C. Free chh.</i>	12 37
<i>Moravia, N. Y. Mon. con. in presb. cong.</i>	3 00
<i>Nashua, N. H., A friend,</i>	11 00
<i>Newark, N. J. 4th presb. chh. (of which to constitute Rev. SAMUEL W. COLBURN of Attleborough, Ms. an Honorary Member of the Board, 50;)</i>	78 00
<i>New Brunswick Presbytery, Princeton, N. J. Presb. chh. 112,83; Shrewsbury, Chh. and indiv. 33;</i>	145 83
<i>New Castle Presbytery, Pequa and the Grove cong. 133; Belleville cong. 30,87;</i>	172 87
<i>New Haven, Ct. Miss. so. of African sab. sch. for Miner sch. in Ceylon,</i>	30 00
<i>New Lebanon, N. Y. Mon. con. in presb. chh.</i>	20 00
<i>New Providence, N. J. Fem. juv. miss. so. for a hea. child,</i>	12 00
<i>New Windsor, N. Y. Mon. con. in presb. chh.</i>	3 00
<i>New York city. Young men's for. miss. so. 300; E. and F. Brewster, for Mary Brew- ster in Ceylon, 30; E. P. B. 1; an indiv. 1;</i>	322 00
<i>Niagara Falls, N. Y. Presb. chh.</i>	16 25
<i>Norfolk, Va. J. D. Johnson,</i>	50 00
<i>North East, N. Y., N. Holbrook,</i>	6 00
<i>North Haverhill, N. H., D. Worthen,</i>	3 50
<i>North Madison, Ct. Mon. con.</i>	21 51
<i>Orange co. Vt. A friend,</i>	3 00
<i>Oswego, N. Y. Coll. in presb. chh. 35; mon. con. 88;</i>	128 00
<i>Painesville, O. Mon. con.*in presb. chh.</i>	13 35
<i>Philadelphia, Pa. 1st presb. chh. Northern Liberties, 326,89; fem. so. for ed. hea. youth, for support of 1st and 2d Philadel- phia schools in Bombay, 250; juv. miss. so. in 1st presb. chh. 32,10; fem. s. s. class in 11th do. 2,75; av. of jewelry, 3; a friend, 1,53;</i>	616 22

<i>Pittsfield</i> , N. H. Mon. con.	18 18	<i>Dedham</i> , Ms. A box, fr. fem. miss. so. in E. village,	14 83
<i>Reading</i> , Pa. Juv. miss. so.	10 00	<i>Dover</i> , N. H., A timepiece, fr. friends, for Dr. Ward, Ceylon,	12 00
<i>Rindge</i> , N. H. Rec'd at Brainerd,	1 00	<i>Franklin</i> , Vt. A box,	19 90
<i>Salem</i> , Ms. Howard-st chh. and so. Gent. (of which for int. on sab. days, 10;) 69,39; la. 28,61; a friend, 12;	110 00	<i>Greenfield</i> , Ms. A box, fr. la. asso. in 2d par. for Rev. H. G. O. Dwight. Constantinople,	83 55
<i>Saut St. Marie</i> , M. T. Mon. con.	10 50	<i>Hamp. Chris. Depos.</i> Ms. Flannel, fr. fem. asso. West Hampton; Socks and yarn, fr. fem. asso. Chesterfield; blankets, etc. fr. Mr. Sago, for Stockbridge Indians; one ream letter paper.	
<i>Schaghticoke</i> , N. Y. Presb. cong. to constitute Rev. BENJAMIN J. LANE an Honorary Member of the Board,	52 00	<i>Middlebury</i> , Vt. A box, for Rev. J. Perkins, Persia,	21 00
<i>Schenectady</i> , N. Y. Presb. chh.	145 69	<i>New Echota</i> , Cher. na. Tanner's Atlas, fr. Mr. Boudinot, for Miss Sawyer,	10 00
<i>Selma</i> , Ala. Valley Creek aux. miss. so. coll. in cong. of Rev. T. Alexander,	292 94	<i>Providence</i> , R. I., A box, fr. ladies of three cong. chhs. for Rev. J. M. S. Perry.	
<i>Sharon</i> , Ct. Sab. sch. for Benjamin Hamlin in Ceylon,	12 00	<i>Running Waters</i> , Cher. na. A bonnet, shoes, etc. fr. Mr. Ridge, for Miss Sawyer,	9 00
<i>South Reading</i> , Ms. Mon. con. for wes. miss. St. Johnsbury, Vt. C. Hosmer, for Harvey Hosmer in Ceylon, 25; mon. con. in 1st cong. so. 15;	16 96	<i>Stratford</i> , Ct. A box, for Rev. R. Armstrong, Sandw. Isl.	
<i>Stockbridge</i> , Vt. L. Howe,	40 00	<i>Weathersfield</i> , Vt. A box, fr. chh. for Rev. S. Hall, La Pointe.	
<i>Taneytown</i> , Md. S. S. teachers of presb. chh.	10 00	<i>Windham</i> , O. Clothing, fr. la. asso.	6 74
<i>Troy</i> , N. Y. Infant sab. sch. chil.	50 00		
<i>Trumansburg</i> , N. Y. 1st presb. chh.	29		
<i>Tuscaloosa</i> , Ala. Young la. so. which and prev. pay. constitute Miss P. VINCENT an Honorary Member of the Board,	108 00		
<i>Uniontown</i> , Md. Cumberland presb. chh.	81 00		
<i>Utica</i> , N. Y. A lady, for testaments for Mah-ratta miss.	7 87		
<i>Waltham</i> , Ms. Mon. con.	1 50		
<i>Watertown</i> , N. Y. Benev. asso. Coll. at anniver. 2,22; A. Hough, 1; Adams, Chh. 43,47; Antwerp, Chh. 8; Bellville, Chh. 14; Burrville, Chh. 2,37; Lowellville, Chh. 2,67; mon. con. 2,34; Lowellville Village, Fem. miss. so. 4,32; Le Roy, Chh. 6; Martinsburgh, Chh. 5,06; do. for S. E. Asia, 4; for Africa, 4; for Palestine, 2; Oxbow, Chh. 9,31; Sacket's Harbor, Chh. which and prev. pay. constitute Rev. JOHN W. INWIN an Honorary Member of the Board, 44,43; Stow's Square, Chh. 8,92; Watertown, 1st chh. 47,81; 2d chh. 7; West Leyden, Chh. 15,50; ded. am't ack. in March. 130,99;	35 72		
<i>West Bridgeton</i> , N. J. Fem. aux. so.	103 43		
<i>Westminster</i> , Vt. Fem. asso.	36 00		
<i>Woodford</i> , Vt. A little girl, doc'd,	15 00		
<i>Unknown</i> , A friend,	4 37		
	3 00		

## LEGACIES.

<i>Charlestown</i> , Ms. Isaac Warren, by Nathan Warren and Isaac Fiske, Ex'rs,	500 00
<i>Hartford</i> , Vt. Miss Anna Woodward, (prev. received, 36,55;) by Rev. J. Richards,	10 00
<i>Mayhew</i> , Choc. na. Ebenezer Bliss, (prev. received, 600;) by Rev. C. Kingsbury, Ex'r,	41 16
<i>Newark</i> , N. J. John Poinier, by John W. Poinier, Ex'r,	250 00
<i>New Haven</i> , Ct. John M. Hooker, by W. G. Hooker,	50 00
<i>Orford</i> , N. H. Miss Sarah W. Niles, (prev. received, 30,99;) by W. Green,	11 22
<i>Thornton</i> , N. H. Miss Elizabeth McLellan, for wes. miss. (prev. received, 300,41;) by E. Little and D. Baker,	193 00
<i>Union Village</i> , N. Y. Moses Cowan, by Lewis Younglove, Ex'r,	200 00

Amount of donations and legacies acknowledged in the preceding lists, \$10,370 86. Total from September 1st, to May 10th, \$115,132 97.

## DONATIONS IN CLOTHING, &amp;c.

<i>Bakersfield</i> , Vt. A box, fr. la. asso.	27 00
<i>Baltimore</i> , Md. A box of books, fr. fem. mite so. for Ceylon.	
<i>Boston</i> , Ms. Comprehensive Atlas, fr. S. G. Goodrich, 10; Youth's Book of Natural Philosophy, Youth's Book of Astronomy, and Lyceum Arithmetic, 50 copies ea. fr. W. Peires, 53;	63 00
<i>Bridgeport</i> , Ct. A box, fr. so. of Rev. J. Blatchford, for Rev. R. Armstrong, Sandw. Isl.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, in April, viz.

Bethel, J. McC. 1; Powhattan, M. box of Mount Carmel chh 3,25; Rev. JAMES WOOD, which constitutes him an Honorary Member of the Board, 50; miss. asso. of Village chh. to constitute Rev. A. HART an Honorary Member of the Board, 50; Mrs. S. Hoge, 10; Mrs. S. L. of Briery chh. 1; Fayetteville, N. C. Mon. con. 12; Byrd and Providence, Chh. asso. 40,62; Halifax co. Miss E. H. Cunningham, 10; Norfolk, Miss. asso. 19,50; mon. con. 33; Portsmouth, Miss. asso. 8,87; Prince Edward co. Miss. asso. in College chh. 100,05; mon. con. in Union Sem. 22,05; young ladies of Mr. R's sch. 9,31; Ann M. Hunt, 50; Rockville and Bethesda chh. Md. to constitute Rev. JOHN MIXES an Honorary Member of the Board, 50; J. and E. Mines, 10; Washington City, 4th chh. to constitute Rev. MASON NOBLE an Honorary Member of the Board, 50; 1st chh. sub. 41,73;	572 38
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James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Fem. asso. in Circular chh. 210; united mon. con. in 3d presb. chh. 56,31; Beach Island chh. Mon. con. 27,25; Flat River Presbytery, 6; Augusta, Ga. Gent. miss. asso. 208,50; la. do. (of which to constitute Rev. S. K. TALMADGE an Honorary Member of the Board, 50;) 175,50; Mrs. Evans, 5; Athens, Ga. Rev. SAMUEL P. PRESSLEY, which constitutes him an Honorary Member of the Board, 50; Mrs. A. H. Scott, 1; Jackson Creek chh. coll. 37,19; Laurensville, Mon. con. 15,56; Spartanburg dist. S. Morrow, 5; T. Hanna, 10; do. for tracts for China, 10; Edisto, Rev. Mr. Murray, 5; Wayne co. Ga. Alcevia chh. 5; less discount, 629.	896 55
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